

9 to 33



Vol 80 W 32

The Congregationalist's Oriental Party arrived at Gibraltar 24 February

Volume LXXX

Number 9

THE CONGREGATIONALIST

Boston Thursday 28 February 1895



JOSEPH HARDY NEESIMA.

Born Jan. 14, 1843; died Jan. 23, 1890.

WE think that Western civilization, though many and various in its phenomena, is, in general, Christian civilization. The spirit of Christianity penetrates all things even to the bottom, so that, if we adopt only the material elements of civilization and leave out religion, it is like building up a human body of flesh only without blood. . . . We seek to send out into the world not only men versed in literature and science, but young men of strong and noble character, by which they can use their learning for the good of their fellowmen. This, we are convinced, can never be accomplished by abstract, speculative teaching, nor by strict and complicated rules, but only by Christian principles, and, therefore, we adopt these principles as the unchangeable foundation of our educational work, and devote our energies to their realization.—From an address in behalf of establishing a university in Japan.

Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line). See Subscribers' Column for personal notices, addresses, church and individual wants, etc.

NOTICES.

BOSTON MINISTERS' MEETING. Pilgrim Hall, March 4, at 10 A. M. Topic, Philosophical Skepticism. Speaker, Prof. E. Hershey Sneath, Ph. D., of Yale University.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASSES, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Saturdays, 3 P. M. PRIMARY UNION at 2 P. M.

BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION. Annual meeting March 4, at 7:30 P. M., Berkeley Street Building. Address by Rev. E. L. Clark, D. D.

SUFFOLK BRANCH W. B. M.—Annual meeting, West Roxbury, March 5, at 9:45 A. M. and 2 P. M.

APPROACHING STATE MEETINGS.

Changes or additions should be sent at once.

Florida,	New Smyrna,	Tuesday, March 5.
New Mexico and Arizona,	Tucson,	Thursday, March 21.
Mississippi,	Shelby,	Saturday, March 29.
Alabama,	Atlanta,	Wednesday, April 3.
Georgia,	Athens, Ala.,	Wednesday, April 3.
Tennessee,	Cleveland,	Tuesday, April 23.
Texas,	Baltimore, Md.,	Friday, April 26.
New Jersey,	Guthrie,	Thursday, May 2.
Oklahoma,	Topeka,	Tuesday, May 7.
Kansas,	St. Joseph,	Tuesday, May 7.
Missouri,	Cleveland,	Tuesday, May 14.
Ohio,	Marion,	Monday, May 20.
Indiana,	Jacksonville,	Tuesday, May 21.
Illinois,	Spencer,	Tuesday, May 21.
Iowa,	Lynn,	Tuesday, May 21.
Massachusetts,	Olivet,	Tuesday, May 21.
Michigan,	Gloversville,	Tuesday, May 21.
New York,	Yankton,	Tuesday, May 21.
South Dakota,	West Pittston,	Tuesday, May 28.
Pennsylvania,	Providence,	Tuesday, June 11.
Rhode Island,	Bennington,	Tuesday, June 11.
Vermont,	New Haven,	Tuesday, June 18.
Connecticut Asso.,		

BENEVOLENT SOCIETIES.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours 9 to 5. Annual membership, \$1.00. Life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie E. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. B. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

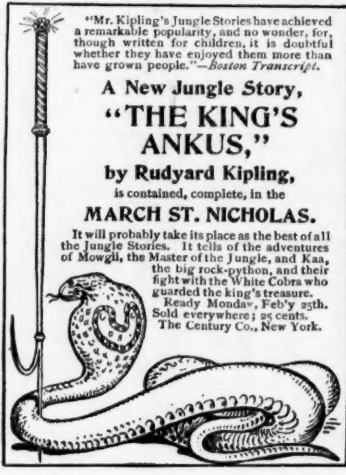
MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1894, pages 62, 63. Secretary, Rev. N. H. Whittelsey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. FORM OF A BEQUEST. I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) here insert the bequest, to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congregational House, Boston. REV. CHARLES B. RICE, Secretary.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to sailors and their families. Chapel open day and evening. Branch mission. Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President. GEORGE GOULD, Treasurer. BARNAS SNOW, Corresponding Secretary. Congregational House, Boston.



"Mr. Kipling's Jungle Stories have achieved a remarkable popularity, and no wonder, for though written for children, it is doubtful whether they have enjoyed them more than have grown people."—Boston Transcript.

A New Jungle Story, "THE KING'S ANKUS,"

by Rudyard Kipling,

is contained, complete, in the

MARCH ST. NICHOLAS.

It will probably take its place as the best of all the Jungle Stories. It tells of the adventures of Mowgli, the Master of the Jungle, and Kaa, the big rock-python, and their fight with the White Cobra who guarded the King's treasure. Ready Monday, Feb'y 25th. Sold everywhere; 95 cents. The Century Co., New York.

The Headquarters for Teachers' Bibles Reference Bibles Family Bibles Bibles of all Kinds.

Authorized and Revised Versions.

We have constantly in stock a large variety of Bibles at prices ranging from 35 cents to \$25. Owing to the quantity handled we are able to give very liberal terms to our patrons. Price lists and terms furnished promptly upon application.

We make a specialty of

LARGE TYPE BIBLES.

Congregational S. S. & Publishing Society,
1 Somerset Street, Boston.

Educational.

SCHERMERHORN'S TEACHERS' AGENCY.
Oldest and best known in U. S.
Established, 1855.
3 EAST 14TH STREET, N. Y.

THE FISK TEACHERS' AGENCIES,
4 Ashburton Pl., Boston, Mass.; New York, N. Y.,
Chicago, Ill.; and Los Angeles, Cal. 100-page
Agency Manual free. EVERETT O. FISK & Co.

MASSACHUSETTS, BRADFORD.
CARLETON SCHOOL FOR YOUNG MEN
and Boys. Fits for College. Fifteen home pupils.
Fine, spacious buildings, gymnasium and bowling
alley. New pupils received at any time. Circulars
I. N. CARLETON, Ph. D.

NEW HAVEN, CONN., 56 Hillhouse Ave.
SCHOOL FOR GIRLS.
On the most beautiful avenue of the "City of Elms."
offers superior advantages in Finishing Course of
Study and in College Preparatory. Apply early.
MRS. and Miss CADY, Principals.

My Life and Times. Third Edition.

By Rev. CYRUS HAMLIN, D. D. Price, \$2.50.

"It is full of anecdote, a distinct and strong personality, a vivid memory, a kindly spirit, and love of work for all human kind—instructive, entertaining and interesting."—Literary World.

"The story told by this remarkable man is of fascinating interest in its form as well as in its subject-matter."—Public Opinion.

"The book is a contribution to history, and should be read by everybody."—The Beacon.

"No romancer could bring into his tale more varied or thrilling incidents than those which happened in the life of this missionary among the Turks."—Missionary Herald.

"The young, the middle-aged, the old almost equally enjoy it, but the young especially."

"First among the missionary books of the year."—Golden Rule.

Congregational S. S. & Publishing Society,
BOSTON AND CHICAGO.

Sunday Schools that have just adopted LAUDES DOMINI FOR THE SUNDAY SCHOOL:

Ruggles St. Baptist Church, Boston.....	500
Woodland Ave. Pres. Church, Cleveland.....	500
Pilgrim Church, Cleveland.....	400
First Pres. Church, Detroit.....	300
First Collegiate Ref'd Church, N. Y. City.....	350
Central Cong'l Church, Boston.....	300
Westminster Pres. Church, Buffalo.....	150

Do you need new books? This is the largest and best; it costs only \$35 a hundred, bound in full cloth. Write to
THE CENTURY CO., Union Sq., New York.

Hull's New Easter Service, ALL HAIL!

IS NOW READY. Price 50 cents per Dozen, or \$4.00 per hundred mailed postpaid. Send 5 cents for copy and catalogue of other Easter music.

—ALSO—

Many Little Voices,
A choice Infant Class Song Book. Full of attractive Music and Special Exercises for the Little Ones of the Sunday-School. Price, 35 cents per copy mailed postpaid. By Express, not prepaid, \$4.00 per dozen.
ASA HULL, Author and Publisher,
132 Nassau St., New York City.

THE GOSPEL CHOIR No. 2.

By SANKEY, McGRANAHAN and STEBBINS.
Containing the latest Anthems, Quartets, Duets, Sacred Songs and Choruses, by the authors.
Will be issued February 25th.
Price: Paper covers, 15c. per copy, postpaid; \$3.60 per dozen; board covers, 4.00 per dozen; Cloth, \$6.00 per dozen, by express not prepaid.

THE BIGLOW & MAIN CO.
26 East 9th St., New York. 215 Wabash Ave., Chicago.

EASTER MUSIC
HE IS RISEN
EASTER MORN.
AFTER THREE DAYS.
3 excellent Easter services for the S. S. complete with New Carols, etc. Price 5c. each. GEO. F. RUSCHE & CO.,
Cantata for the Choir and S. S. Very fine. Price 30c.
CHICAGO, 940 W. Madison St. NEW YORK, 44 E. 23d St.

MASSACHUSETTS, BRADFORD.
BRADFORD ACADEMY.
For the higher education of young women. Buildings unsurpassed for comfort and health. Twenty-five acres—twelve in grove; lake for rowing and skating. Classical and general course of study; also, preparatory and optional. Year commences Sept. 12, 1894. Apply to Miss LIDA C. ALLEN Principal, Bradford, Mass.

Ivers & Pond PIANOS

If no dealer sells them in your neighborhood write us for catalogue and valuable information (free). We will promptly give prices and make it easy for you to deal with us. *Easy* Payments. Bargains in slightly used pianos. Write us before buying.

IVERS & POND PIANO CO., 183 Tremont St. (Masonic Temple), Boston, Mass.

"Student's Classics"

A new volume of piano music in the famous "Classic Series," which should be examined by every player, teacher, and pupil.

The 37 compositions in the book are from the best modern sources, and form a collection of rare excellence, variety, and interest. The pieces are of only moderate difficulty, being intended for the advanced pupil, or the player of but medium skill. 143 pages.

THE FAMOUS "CLASSIC SERIES" represents the best work of the best modern composers. It now comprises the following volumes:

- "Song Classics," 2 volumes.
- "Piano Classics," 2 volumes.
- "Classical Pianist."
- "Song Classics for Low Voices."
- "Classic Tenor Songs."
- "Classic Baritone and Bass Songs."
- "Classic Four Hand Collection."
- "Classical Coll." Violin and Piano. 2 vols.
- "Classical Coll." Flute and Piano.
- "Young People's Classics," vols. 1 and 2.
- "Classic Vocal Gems," Soprano.
- "Classic Vocal Gems," Alto.
- "Classic Vocal Gems," Tenor.
- "Classic Vocal Gems," Baritone or Bass.
- "Selected Classics for Piano."
- "Student's Classics."

Each Volume, Paper, \$1.00;
Boards, \$1.25; Cloth Gilt, \$2.00, Postpaid.
Send for Descriptive Circulars.

Oliver Ditson Company,
453-463 Washington Street, Boston.
C. H. DITSON & CO., N. Y.

*Spencerian
Steel Pens.*

For **THIRTY-FIVE YEARS** have maintained their superiority for

**Quality of Metal,
Workmanship,
Uniformity,
Durability.**

Sample card, 12 PENS, different numbers, for all styles of writing, sent on receipt of 4 CENTS in postage stamps.

SPENCERIAN PEN CO.,
450 Broome St., New York.



A **PHYSICIAN**, residing in a pleasant New England town will receive into his home several boys, who, in connection with suitable courses of study, require careful attention to physical and mental training and to all healthful exercises. References and particulars on application. Address "Physician," Congregationalist, 1 Somerset Street, Boston.

THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: The Congregationalist, 1849.

CONTENTS

EDITORIAL:	
Paragraphs	309
The Future of the Five Tribes	310
The Saloons and the Laws	310
Germany and the Jesuits	311
Do All Have Equal Spiritual Opportunities?	311
Week in Review	311
In Brief	313
STAFF CORRESPONDENCE:	
Washington	314
Interior	315
CURRENT THOUGHT	
329	
CONTRIBUTIONS:	
Great Missionaries of the Church. VI. Joseph Hardy Neesima. Rev. C. C. Creagan, D. D.	316
The Event of His Life. Elizabeth P. Allan	317
Difficult Sayings of Our Lord. V. Law of Recompense. Prof. Marcus Dods, D. D.	318
Frederick Douglass	319
THE HOME:	
A Rondo—a poem. Louise Chandler Moulton	320
Paragraph	320
Business Letters. Anna L. Dawes	320
Magic Slippers. Anna S. P. Duryea	320
The Grandmother—a selected poem	321
How Shall I Name My Daughter? Kate Upson	321
Clark	321
Closet and Altar	322
Mothers in Council	322
Sunday Occupations for Boys and Girls. Mrs. Clara Smith Colton	323
Suggestions on Sleep	323
The Formation of Habits—a selection	323
Meat-Eating and Bad Temper—a selection	323
Conversation Corner. Mr. Martin	324
THE SUNDAY SCHOOL—Lesson for March 10	325
Y. P. S. C. E.—Topic, March 10-16	325
PROGRESS OF THE KINGDOM	326
LITERATURE	327
NEWS FROM THE CHURCHES:	
From Cleveland	331
Progress in Peoria	331
A Pilgrim Settlement in the Interior	332
Rentals vs. Free Pews in St. Louis	332
From the Far Southwest	332
MISCELLANEOUS:	
Notices	366
Boston Ministers' Meeting	318
By the Way	319
Going Back to Foundations—a selection	326
A Peril of Friendship—a selection	335
Boston Congregational Club	335
Joseph Cook's Lecture	335
Gleanings	336
The Business Outlook	338
Biographical	339
Parochial Work and Personal Influence	340
Education	340
Autobiography	341
To Every Church Its Work	342
Deaths	348

THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: The Congregationalist, 1849.

Published every Thursday.

PER COPY, 6 CENTS. PER YEAR IN ADVANCE, \$3.00.

IF PAYMENT IS DELAYED, \$3.50.

ONE OLD AND ONE NEW SUBSCRIPTION, \$5.00.

CLUB OF FIVE, ONE AT LEAST BEING NEW, \$10.00.

On Trial, 6 Months, \$1.00; 3 months, 25 cents.

RECEIPTS for subscriptions are indicated by the date of expiration following the subscriber's address, as printed upon the paper. If a special receipt is wanted a stamp should be sent with remittance. DISCONTINUANCES.—Papers are continued until there is a specific order to stop, in connection with which all arrears must be paid; but such an order can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per square line each insertion, 14 lines to the inch; 14 inches to the column. Discounts according to amount of contract. READING NOTICES, headed nonpareil, 90 cents per line, each insertion, net.

W. L. GREENE & CO., Proprietors, Boston.

Entered as second-class mail. Composition by Thomas Todd.

Church Equipment.



Church Cushions

Correspondence Solicited.

Ostermoor & Co., 116 Elizabeth St. New York, N. Y.

In connection with our wholesale business, we are accustomed to sell

CHURCH CARPETS

at manufacturers' prices.

John H. Pray, Sons & Co.,
Wholesale and Retail CARPETS and UPHOLSTERY,
658 Washington St. (opp. Boylston), Boston.
Correspondence Solicited.

A. B. & E. L. SHAW
Established 1780.
Largest Manufacturers of

PULPIT SUITS

27 NUBURY ST.
Boston, Mass.
Send 5c. stamp for new 100-page catalogue.

THE GREAT CHURCH LIGHT
FRINK'S PATENT REFLECTORS
AND FIXTURES OF EVERY DESCRIPTION
FOR LIGHTING CHURCHES, HALLS, AND PUBLIC BUILDINGS WITH GAS, ELECTRICITY, AND FLUORESCENCE
J. P. FRINK, 551 PEARL ST., N. Y.

Blake Bell Foundry

Established in 1890.

Successors to WM. BLAKE & CO.
Manufacture bells of every description, single or chimed of Copper and Tin. Address

BLAKE BELL CO., Boston, Mass.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & CHIMES
PUREST BELL METAL (COPPER AND TIN)
Send for Price and Catalogue
J. H. BELL, BALTIMORE, MD.

Buckeye Bell Foundry
E. W. Vanuizen Co., Cincinnati, Ohio.
Best Pure Copper and Tin Church Bells & Chimes.
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free.

CHURCH ORGANS
HOCK & HASTINGS CO.,
Boston and New York.
Established in 1897

Subscribers' Column.

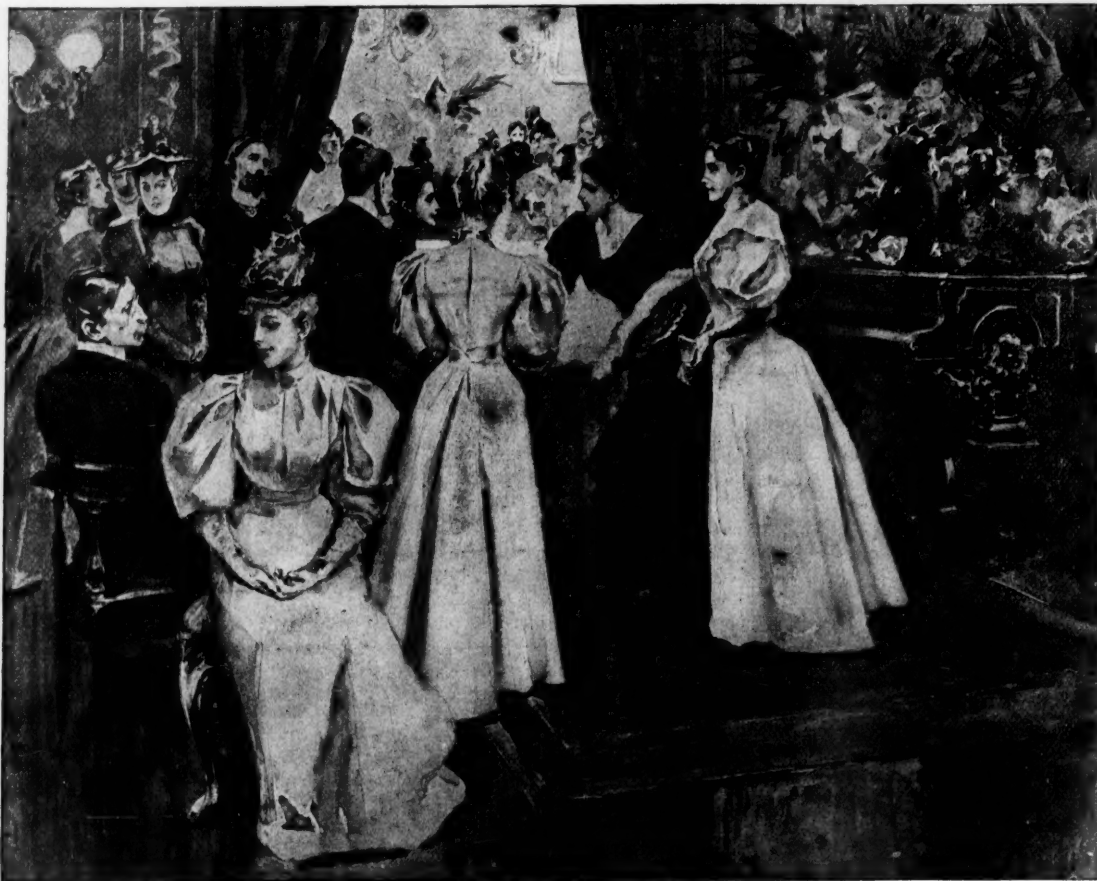
Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

Europe.—I intend making a tour in Europe the coming summer, as one of a party of wheelmen. Would not some brother clergyman like to join me? W. W. Curtis, West Stockbridge, Mass.

The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the Congregationalist, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price 100 copies, \$2.50; 25 copies, \$1.00.

For sale at the office of The Congregationalist, Boston.



The Little Courtesies of Social Life



MRS. HARRISON

Those little points of neat manners in the home and gracious deportment out of the home, which every mother likes to have her daughters know,—these are the points explained by Mrs. Burton Harrison in the March issue of

THE LADIES' HOME JOURNAL

For Sale at All News-stands: Ten Cents

The Curtis Publishing Company, Philadelphia

THE CONGREGATIONALIST

Volume LXXX

Boston Thursday 28 February 1895

Number 9

OUR ORIENTAL TOUR.

A cablegram announces the safe arrival of the Party—all in good health—at Gibraltar Feb. 24.

Feb. 16-28: New York to Naples.
March 1-11: Naples and Rome with their environs.
March 13-April 14: Egypt and the Nile.
April 15-May 12: Palestine, Syria. May 14: Beirut.
May 15-24: The Aegean Sea, Cyprus and Smyrna.
May 25-29: Athens.
May 31-June 5: Constantinople.
June 6-10: The Danube, Buda-Pesth and Vienna.
June 13: Paris. June 14: London.
June 23: New York.

The Illustrated Itinerary, 10 cents. Illustrated Souvenir List, 10 cents. Palestine in Pictures, a series of 384 views, published in Parts, 16 views in each Part, 24 Parts in all; cost to our subscribers 10 cents per Part; to non-subscribers 25 cents per Part.

THE CONGREGATIONALIST SERVICES.
1 cent each; 100 copies of one number, 60 cents.
No. 21 of 2d Series, "I Am." No. 22, "I Am the Bread of Life." No. 23, "I Am the Light of the World." No. 24, "I Am the Good Shepherd." No. 25, "I Am the Way, the Truth, the Life." Eleven other eventide services ready. Subscription, series 1834-95, 25 cents.

WALKER'S COMPREHENSIVE CONCORDANCE, our own edition in half leather (price \$3), sent in connection with one subscription to *The Congregationalist*, new or old, for \$4.50.

One old subscription and one new subscription, \$5.00.
Club of five, one at least being a new subscription, \$10.00.

SIX MONTHS for \$1.00. We send *The Congregationalist* to any new subscriber for six months as a trial subscription for \$1.00, or three months for 25 cents.

THE opening of the Lenten season brings a change of aim and occupation to the fashionable world which cannot fall in many cases to be favorable to serious thought and genuine piety. Its influence is deeply felt even by those who do not keep the time as one of special fasting and observance—so surely does positive belief and action, even by a minority, affect the thought and conduct of all. The very caricatures of Lenten selfishness and hypocrisy which recur with the return of the season are, in their own way, a testimony to the power of the idea which lies back of external observances. We need not become Episcopalians in order to gain that deepening of spiritual life which is fostered by meditation and prayer. But we may and ought to take advantage of a season which carries its appeal to sincere Christian hearts in every branch of Christ's Church.

The reception given General Booth last week by Boston, Worcester, Springfield, Providence and other cities was all that any warrior returning from a long and successful campaign could wish. All classes of our citizens united to do him honor. Not less cordial than the greetings of his own Salvation Army lads and lassies were the publicly expressed salutations of our Back Bay pastors—Dr. Gordon, Dr. Donald and Dr. Edward Everett Hale, and there has seldom come together a more representative group of the solid men of Boston than the 300 who gathered at Trinity Chapel on Tuesday afternoon. While the general's preaching did not in every case equal the expectations of those who thronged to Mechanics, Faneuil and Music Halls to hear him, his address outlining his scheme for

the social salvation of the masses was universally pronounced one of the most eloquent and masterly that has ever been delivered in this city, where the greatest of orators have been heard. The utter modesty of General Booth, his sincerity, tolerance and his entire absorption in the work of lifting the lowliest of the sorrowing, suffering children of men shone forth in all that he said and have left an impression that can never be effaced.

We learn that several of our churches have been asked for letters "of dismissal and recommendation to the 'First Church of Christ, Scientist,' of Boston," and that considerable perplexity is felt as to the proper answer to be given. That the rules of the peculiar organization thus named make belief in the doctrines taught in the books of Rev. Mary Baker G. Eddy an absolute condition of membership, may well raise a question of fellowship. But the practical answer is at once settled by a rule of the Scientist body itself, which says, "This church will receive a member of another Church of Christ, Scientist, but not the member of a church of a different denomination." As a copy of these rules is given to every applicant, it is a discourtesy to one of our churches for a member thereof to ask for a letter of dismissal and recommendation to the watch and care of a body which rejects the letter in advance, and any church giving such a letter makes itself ridiculous. If a member, alleging change of views, asks to be released from covenant obligations, the church can properly adopt a vote granting such release and dropping the person's name from the roll of members.

It is interesting and encouraging to see how deeply to heart many persons are taking the debt of the American Board. They are persons, who, thoroughly loyal to the other societies, nevertheless feel as if there is now a special summons to the churches to rise up and relieve this our oldest society and the only one which operates in foreign lands from this millstone about its neck. A Chicago layman offers to be one of 100,000 persons to contribute fifty cents extra a week for the coming year. An enthusiastic Vermont woman writes proposing the "chain letter" method of accomplishing the desired end, and a professional man, who has always loved the Board with his whole heart, makes elsewhere in our columns this week several concrete and practicable suggestions. Out of this general ferment of ideas will come, we are confident, a large inflow into the treasury. Meanwhile, let every one, without waiting for a clever scheme, do his full duty.

Threatening indeed to a number of our educational institutions is the movement expressing itself here and there throughout the country in the effort to secure the taxing of property belonging to churches, colleges and academies. Aimed perhaps, primarily, at the Roman Catholics and

championed by those who would give them little or no part in our common public life, this endeavor is, as we have before shown, freighted with disaster to interests which are dear to Protestant hearts. In Colorado, for instance, if the bill now before the legislature becomes a law, it means the closing of such Christian institutions as Colorado College, Denver University and Trinidad Academy and the crippling of scores of churches. No wonder that the pastors representing all the denominations in Colorado Springs unite in a strong protest. It hardly seems possible that so short-sighted a measure can gain the adherence of sensible men, much less be carried to a successful consummation. There may be arguments for taxing church and school property, but such a sudden and sweeping reversal of what has been the traditional American policy cannot but be fraught with mischief. It ought to be remembered that there is not a college in the East in which the receipts from the students pay one-third of the expense of their education. It will be seen, therefore, that taxation would fall upon funds given in charity for the benefit of individuals and the elevation of the community.

A recent judicial decision in Canada is likely to increase the growing discontent with Roman Catholic autocracy in the Province of Quebec. The political unit of the province politically, as well as ecclesiastically, is the parish. The bishop has exercised the right, at his discretion, to divide parishes, assessing the cost of new parish buildings upon the Roman Catholic land owners within the bounds which he marked out. Suit was brought in a case of this kind, disputing the bishop's right to constitute a new parish without consultation with the tax-payers, and the decision is in favor of the bishop. The extent of ecclesiastical control in French Canada seems almost incredible to one who has lived on this side of the line. It is entrenched behind law and custom, and defended by the treaty under which Canada was given up to British rule, in which the religious rights and privileges already existing were confirmed and upheld. While this treaty remains as the underlying basis of Quebec law no redress seems possible. This heavy yoke of the church has helped to depopulate Quebec. Protestants would not stay, and Roman Catholics have crowded over the border, where they could make better wages and be less at the mercy of the ecclesiastical tax gatherer. This decision, with that of the English Privy Council in the Manitoba school's case, will help to add sectarian bitterness to the election debates which must soon begin in Canada.

The residents of a village can know and feel, if they will, a personal interest in each individual within its borders. Mass men together in London or New York and how insignificant the individual becomes, and how difficult for the Christian to have

proper personal solicitude for his neighbor, his fellow-citizen, his fellow-mortal. There are obvious advantages, economic, educational, social and otherwise that may be cited in favor of urban residence, but it has its grave perils. Paradoxical as it may seem, a city conserves and destroys individuality, and just so it is with a vast library or a vast output of books. As the number of new books increases, says John Murray, the eminent English publisher, the interest in them individually diminishes and the life of the book is briefer. This probably is true viewed from one standpoint, and yet from another was there ever a time when a really individual book had such universal recognition. Kidd's *Social Evolution* is read in Japan quite as much as in Germany. So a great man who towers above his fellows exerts today as mighty an influence as ever before in the history of the world.

A gentleman recently died in North Adams, Mass., who, when a young man, chanced to become the intimate friend of two young men, the one a student in Williams College, the other a student in Union College. Subsequently each of these friends became President of the United States. They were James A. Garfield and Chester A. Arthur. In a letter written by Garfield when a student at Williams to his friend, Whipple, occur these most suggestive sentences:

My spirit longs for the day when legislators shall acknowledge a God in the councils of kingdoms and empires. In order to do this labor must be dignified, for it is the lever that moves the world and drags the car of civilization. But labor derives all its efficiency from intelligence, intelligence all its efficiency from goodness, and goodness is godliness, and godliness is religion.

Is there a lesson more needed today than this sequence so clearly discerned by the college youth? And with what a sane spirit did he pledge himself to labor to secure industry, intelligence, godliness for all men.

With warm hearts and strong hands, and in doing this may we neither drink the radical scum nor the conservative dregs, but may we quaff the medium nectar, sparkling and clear as purity itself.

THE FUTURE OF THE FIVE TRIBES.

It is not likely that the present Congress will take any action concerning the Indian Territory. But national legislation for the relief of that country will soon become imperative, and will no doubt provoke much discussion. Friends of the Indians should inform themselves in advance concerning the condition of the five tribes. The report of the Dawes Commission has already called forth a number of replies, one among them having been prepared by the Cherokee National Council.

Sixty years ago the United States gave to the Cherokee Indians a title deed to the land included in the Indian Territory, about 42,000 square miles. It is in itself as valuable and attractive as any part of the United States. Later on the Creeks, Choctaws, Chickasaws and Seminoles were received into the Territory. A few years ago the Indians conveyed about one-half of their domain to the United States, receiving in payment a large sum of money. This part has been made the Territory of Oklahoma, leaving in the hands of the five tribes a region nearly three times the size of Massachusetts.

The United States made treaties with these tribes, allowing to each its own independent government. Each has its legis-

lature with two houses, its courts, etc. The five tribes together include about 50,000 persons, a population a little larger than the city of Springfield, Mass. The United States covenanted with the Indians to keep all white men forever out of their country, and the Indians covenanted to keep the land for the use of every Indian in common.

Both parties to the treaty broke it long ago. There are 300,000 white people now in the Indian Territory. The Indians have leased land to them, have opened their country to the building of railroads, and have encouraged the erection of towns on land for which they receive rents. On the other hand, the lands are no longer in fact held in common by the Indians. Whites have secured tribal rights as citizens by marrying Indian women. Mixed bloods, abler and more enterprising than the full bloods, have to a large extent taken possession of the land, and control the legislature and the courts. For example, the Creek Nation passed a law two years ago that any Creek could, by paying a nominal rent to the national treasury, appropriate as much unoccupied land as he could fence in. The whole territory of the Creeks is about 3,000,000 acres. Already sixty-one Indians have appropriated one-third of the whole, and sublet it to Texas cattlemen. The full bloods are driven into the mountains and left to gain a scanty living on the poorer lands. A few men monopolize the land and the power.

The 300,000 white people in the territory have no public schools for their children. They have no valid title to the land they occupy, on which they have erected many valuable buildings. They have no town government, no police protection except that furnished by the Indian "nations." Last summer, when a strike occurred among the miners, United States troops, without authority of law, were sent thither as a matter of necessity to preserve order. The courts which the United States has been compelled to establish for them have only a limited jurisdiction, yet these courts cost one seventh of the entire expense of the courts of the United States.

Within the last five years \$18,000,000 has been paid to these Indians by our government for land and other claims. Within a few months \$6,000,000 has been paid for distribution among 18,000 Indians. This money has not been used for public improvements or education, but has been distributed *per capita*. It has been a fruitful cause of fraud and corruption.

That this condition of things cannot last is self evident. Can any greater absurdity in government be conceived of? Here are five distinct governments, numbering all told 50,000 people, controlled mainly by a few mixed bloods and white men made Indians by marriage, with six times as many white people living among them and belonging to a foreign nation, all together occupying some of the most desirable lands in the heart of this country, rapidly developing in business and civilization, and no one person having a legal title to a foot of it. Unless these people become citizens of the United States, organized for self-government and controlled and protected by United States laws, what is more certain to follow than bloody feuds and a race war? The land ought to be divided in severalty, and all the people, as soon as matters can be fairly adjusted, should be treated like

other individuals living in the United States.

Against this step it will be urged that the United States is bound by its treaties to maintain these Indians forever as independent nations. The sufficient answer to this is that both parties have broken their treaties, and that it long ago became impossible to keep them. It will be urged also that by this step injustice will be done to the Indians; to which it may be answered that injustice is now being done to them and by them, and that with any reasonable degree of fairness on the part of Congress present evil and dangerous conditions cannot fail to be improved. We have to face an anachronism and to provide in an important section of our country a stable government.

Attempts are being made to discredit the report of the Dawes Commission, and especially to weaken the effect of Ex-Senator Dawes's connection with it on the ground that his age and feebleness prevented him from understanding the situation. We have visited the Indian Territory and seen somewhat of the condition of affairs there. We have talked at length on this subject with Mr. Dawes. We doubt neither the sincerity of his lifelong interest in the Indian nor his thorough comprehension of the situation in the Indian Territory. We advise those interested in this subject to read the report of the commission, and also the address of Mr. Dawes as given in the proceedings of the last meeting of the Lake Mohonk Conference. We hope that the very important legislation necessary in this matter will not be too long delayed, that the citizens of this Territory will soon come to be directly under the authority of the United States and that ere long they may become a sovereign State.

THE SALOONS AND THE LAWS.

Whether Mayor Strong of New York has been reported correctly or not as to his alleged request that the liquor men in that city propose legislation in enforcing which they are ready to co-operate, the statement made has suggested one or two considerations of importance. All citizens are interested in the enactment of any law and have the right to exert their influence in proper ways to secure such statutes as they prefer. Saloon keepers, in communities where their business has not been prohibited, cannot be denied this right any more than carpenters, merchants or lawyers. If any class of citizens favor legislation believed by others to be unfavorable to the general good the only proper way to deal with them under our form of government is to outvote them.

Nevertheless, the claims of some citizens are much less worthy of being heeded in the shaping of laws than those of others and this fact should influence votes in legislatures and elsewhere. Among the former the saloon keepers and their adherents must be included. Their business, whatever can be said fairly about its abstract rights, is most injurious to the public welfare. It has been always and everywhere an evil. It has proved itself a frequent ally of vice and crime. It has ruined thousands of homes and tens of thousands of souls. It has no just claim to equal consideration with the many kinds of business which contribute more or less directly to human happiness and prosperity. Furthermore, it is a business which has come to hold a specially objectionable attitude toward the law. A

notorious and undeniable characteristic of its history is the fact that those who carry it on have been as a class conspicuous among lawbreakers. They often have disobeyed the law secretly. They often have defied it openly. Not infrequently they have declared boldly and shamelessly that they would not pay any heed to statutes of which they disapproved.

It is manifestly absurd and wrong to allow the friends of any business with this record to have any such weight in shaping legislation, particularly in regard to their own occupation, as that which patriotic, law-abiding citizens should have. The public welfare is more important than the private interests of any class of citizens, especially any class the business of which at best is a menace to the welfare of society. Moreover, the saloon men now have proposed a bill in the New York legislature to legalize the opening of saloons during certain hours on Sunday. This should help to secure their defeat. Their claim that liquor is one of the necessities of life and that the sale of it on Sunday is as proper as that of food or medicine is manifestly absurd. What they seek for is to break down such safeguards as now protect the special quiet, restfulness and sanctity of Sunday and to gain an additional and—because most men then are at leisure—a peculiarly remunerative opportunity of making money. We are glad to see in the last *Christian Advocate* a spirited warning to the Republican party, now dominant in New York State, of what will follow acquiescence in these demands.

No particular harm can come from allowing the saloonists to state what legislation they would like. But the form of the law should not be shaped finally in their interest, and no declaration or intimation of a purpose on their part to disobey the law, if it prove unsatisfactory to them, should have any other weight than to prompt the more efficient enforcement of whatever statutes may be enacted. We trust that all good men will exert whatever influence they may possess at Albany against the propositions of the saloonists.

GERMANY AND THE JESUITS.

One of the most significant of Prince Bismarck's achievements during the last years of the reign of the first Emperor William was the banishment of the Jesuits from the realm. The venerable statesman and his sovereign apparently hoped to limit their facilities for plotting in the future and to establish Protestantism more firmly in Germany. But now a resolution repealing the law of banishment has been adopted in the Reichstag, and the Jesuits, therefore, are in a fair way to resume their former footing. The present bill must receive the sanction of the Bundesrath, or Federal Council, before it becomes law, but, although this body has once rejected a similar bill which the Reichstag had passed, it probably will not reject this one. It is not likely that the promoters of the measure would have pushed it through the Reichstag again at this time without reason to expect it to become law in due order.

The present Emperor William undoubtedly is personally as sturdy a Protestant as his grandfather, but he has yielded to what has seemed a political necessity. Of course the banishment of the Jesuits did not involve that of their many sympathizers. Therefore, there has been in Germany ever

since a party indignant at their expulsion and ready to take advantage of the necessities of the government to maneuver for their recall. If there were but two great political parties there, as among us, the Jesuits ordinarily would have to wait long for their opportunity. But there are five or six parties represented in the Reichstag, and they are so divided in respect to numbers that government can be carried on only by managing to combine some of them against the others, and even the least among them often possesses a temporary and unnatural importance by being able to make or prevent a majority. It seems to be such an opportunity of which the adherents of the Jesuits now have been able to take advantage. The government has found itself unable to pass sundry army or other bills without the aid of the Clerical party and has been forced to buy their support by repealing the laws against the Jesuits.

This outcome of events is being proclaimed to be a signal triumph of the Pope, but we think mistakenly. It is not due in any considerable degree to the sagacity of the Pope but to the complications of the German government. If anybody's special shrewdness is illustrated it is that of the German rulers who have managed to make use of the Papal forces while giving them very little in return. The repeal would have come to pass under the circumstances quite as readily had somebody else been Pope, or even had there been no Pope at all. It does not render Germany a whit the less of a Protestant nation than hitherto. It simply allows the Jesuits to resume residence in Germany and to exert openly the activity which, unless their history belies them, they undoubtedly have been maintaining secretly ever since they were banished, and it is by no means certain that their secret plottings are not more perilous to the state than if these were more evident. Moreover, if they ever endanger the public welfare again, they are likely to be banished afresh, as soon as the wheel of politics has revolved far enough to render their support of little consequence.

DO ALL HAVE EQUAL SPIRITUAL OPPORTUNITIES?

No and Yes. The child of a pagan African Bushman certainly cannot be said to have an equal opportunity to acquire spiritual knowledge with the child of an enlightened, consecrated New England or Ohio household. The one knows next to nothing about God and nothing at all about Jesus Christ or revealed truth. The other has inherited the Christian riches of the centuries and understands not only his opportunities of religious growth but also his responsibility for their use. A wider contrast than that between two such children hardly can be imagined. The one certainly is not upon an equal footing in the matter with the other.

But they may be regarded from another point of view. Suppose the soul of the African child, as childhood develops into maturity, to feel a precious consciousness of the presence of the great God, to strive feebly yet earnestly to obey and please Him, and to be devoted, however imperfectly, to the effort to live loyally up to the little spiritual light which has been afforded. Suppose the American child to be, as so many, alas, are, often indifferent rather than increasingly devoted to God, and to grow in

holiness only sluggishly and by no means as fast or as far as possible.

Now, although the latter may attain a moral plane far higher than that of the former, and even may have started upon a plane much higher than the highest ever attained by the former, it may be the young African, not the American, who at last has risen more from his original state toward God, who has made the longer progress toward holiness, who has exhibited the more genuine spiritual earnestness and fidelity. And this may be, and doubtless is, what God values most. So that in respect to the possibility of spiritual progress, which is the essential matter, the two cases supposed and all cases stand upon the same footing. Each has been granted an equal opportunity to rise. How else, indeed, could God be fair, as He must be?

THE WEEK IN REVIEW.

We question whether any Congress ever went out of existence with fewer regrets on the part of the people than will follow that whose life is running out at Washington. It is not that it is strongly Democratic, but because its whole course has been marked by a flabby irresolution which has earned the contempt of Democrats as well as Republicans. The American people have no quarrel with clear cut convictions, or strong opinions about policy and duty, but a majority that will not assume responsibilities, legislators who are swayed in grave matters of public business by pique and prejudice, representatives who are deaf to the voice of public opinion, while professing to be swayed by it, senators so tangled in the meshes of their own absurd rules that they can do nothing but talk, for these the public has a hearty contempt. The only encouraging feature of the position is that a few men of strong convictions and clear sense of duty to the nation have been brought to public notice and will be listened to in time to come. Unfortunately, the next Senate is to suffer little change, and the Republicans come into power in the House with an unwieldy majority made up largely of men who are new to public life, and with the same division of opinion in regard to financial matters cutting across the party lines which proved such a hindrance to their predecessors. Whether the leaders of the party can control their followers and agree upon a definite course of action remains to be seen. If not, we are likely to be plagued with the group system which has made government so difficult in France, or else there must come a readjustment of party lines by which those who agree upon the vital questions of the day may work together. It is a discouraging time but that, after all, is just the time for faith and prayer and effort as the opportunity arises.

The amount of capital here and abroad craving safe and prolonged investment may be realized when it is considered that within two hours in London and within twenty-two minutes in New York after the hour for the filing of bids for the new United States bonds the applications for the bonds exceeded the issue by not less than \$150,000,000. The new bonds are now selling for 119. They cost the syndicate 104. This means a profit of several millions to the syndicate, but that is a small price to pay for the restoration of credit, for being saved from going over the precipice to the silver basis and for the syndicate's pledge

to maintain the United States treasury's gold reserve during a prolonged but somewhat indefinite period.

The signs multiply indicating that during the remainder of this decade, at least, the great international problem is to be the adjustment and settlement of the world's monetary standards. Our Washington correspondent, in his letter, makes clear our own situation. Mr. Reed, Senator Lodge and Senator Chandler of New Hampshire have indicated by recent utterances that the Republican party is by no means wholly committed to preserve the present superior position of gold. The vote in the British House of Commons last week, while it showed that British legislators still stand as three to one in favor of present economic and monetary standards, also revealed considerable bimetallic strength and a willingness, on the part of Liberals representing rural and manufacturing districts, especially those of the latter selling to silver-using countries, to forsake party, if by so doing they could further personal and class interests; and should Mr. Balfour and the Conservatives gain power it is believed that the bimetallic theory will have a much better hearing than it gets now. Last week we referred to the vote of the German Reichstag favoring the calling of an international conference to discuss the future standards. Germany has discussed the action with intense interest during the past week and there have been some remarkable expressions in its favor by distinguished publicists. Senator Wolcott of Colorado has tacked on to one of the appropriation bills an amendment authorizing the President to call a similar conference and appropriating \$100,000 to defray its expense. The world faces a vital, complex, international problem, which threatens to disrupt parties at home and abroad and compel a realignment of men according as they represent the creditor or the debtor classes, the producing or the consuming multitudes.

The manifesto signed by eleven of the assemblymen from New York City, affirming that in their opinion the legislature would do well to abstain from retaliating upon Mayor Strong because he has endeavored to be non-partisan, coupled with Governor Morton's unmistakable assertion of the fact that he was his own master, have been blows from which Mr. Platt finds it difficult to recover, and the indications at Albany now are that the legislature will grant the reform legislation desired by the Committee of Seventy and its allies. Mayor Strong's appointments of excise commissioners are not ideal, nor are they such as can be defended. They indicate how blighting is the influence of the liquor business even upon the best intentioned reform administration, a lesson that Brooklyn has learned during the past two years. The results of the municipal elections in the cities and towns of Pennsylvania are proof of the dominance of the idea there that partisanship has its place in municipal administration. Naturally Republican by large majorities, they were excessively so in this election by reason of popular disgust with Democratic incompetency at Washington. The result in Philadelphia is difficult to estimate rightly. The successful Republican candidate was endorsed by the *Ledger*, the only independent newspaper in the city. He had back of him a good record, and was the candidate

extorted from the Republican bosses by a revolt in the nominating city convention. His defeated opponent, ex-Governor Pattison, was a man of highest personal honor, an active Christian gentleman and an opponent of saloons. Under the circumstances the citizen with non-partisan ideals doubtless found it difficult to be very certain how to vote, and many of them probably voted as they do in State and national elections.

The farcical character of an aldermanic investigation of the police department of Montreal has so disgusted and aroused the citizens of that city that they now are clamoring for a royal commission to serve as a tribunal that will be above venality. The St. Louis committee of safety, which attempted to purify civic life there, has just reported to the citizens, and the record is not a very pleasant one, owing to internal dissensions and jealousies and the low tone of public opinion, which tempts the chief of police to refuse to execute the Sunday liquor law and tolerates election frauds. The mayor of Des Moines, Io., is on trial for gross malfeasance in office, and the outcome there means much for the elevation or lowering of civic life throughout Iowa. The bi-partisan police board of New Haven, Ct., which is under investigation, and one of whose members is on trial for venality, has hastened its ultimate extinction by rousing still more the indignation of the citizens with its appointment to the police force of a man seven times arrested and five times convicted in the city court.

The city of Washington, D. C., has witnessed a most remarkable gathering during the past ten days. Women from all parts of the land have assembled there to discuss every aspect of every phase of every subject that the mind of mortal can conceive as having the remotest bearing upon the life of the woman of today. Radicals have outnumbered, if not outweighed, conservatives, but much of the work has been descriptive and constructive as well as prophetic and destructive. Society, the nation, the family and the individual must profit by such a friction of minds, such a clearing house of ideas, such an opportunity for fellowship. It is one of the most significant phenomena of the end of the century—this marvelous co-ordinate action of women, expressing itself here in clubs or associations founded to study art, literature, ethics, economics, politics, hygiene and dietetics, or there in orders intended to unite the descendants of patriots and perpetuate the spirit of patriotism. And there is a fitness in the annual gathering of women thus impelled in the city where assemble our national lawmakers. Would that the men might catch some of the passion for knowledge, for reform, for patriotism which most of the women display.

Secretary Herbert of the navy is as determined to keep drunkards out of the navy as some of the Western railroads are to keep them out of the railroad service. In both pursuits a resolute will, keen mind and steady nerve are indispensable, and the nation and the public will support any measures taken to secure temperate officials or employes. Secretary Herbert's latest ruling deserves to be quoted literally:

It is not true, as was contended in this case, that the government is not concerned about the habits of a naval officer in his home, in his club, or at the house of a friend. The time has passed for considering drunkenness on

convivial occasions a vice in which naval officers can indulge with impunity. The habit of drunkenness on duty or off duty is one that, like other habits, seizes upon and eventually controls the victim. Drunkenness on duty is properly recognized in the regulations as a more heinous offense than when off duty, but a commanding officer at sea is practically always on duty, and he certainly has no hours in which he could indulge this habit. Nor is it to be permitted, either on or off duty, that a naval officer anywhere shall become intoxicated. It undoubtedly is a sufficient ground for the refusal of promotion if it shall appear that an officer is in the habit of becoming intoxicated at any time or under any circumstances.

There have been two remarkable statements concerning venality—State and municipal—in New England during the past week. Senator Whitcomb of the Massachusetts General Court, at a legislative hearing, made charges respecting the connection between politics, vice and the liquor traffic in the city of Holyoke, of which he was formerly an official, which, if true, form a most damaging indictment of the citizens, the politicians and the officials of that city. The remedy asked for, be it noted, is not regeneration from within, but the giving up of home rule and reliance upon the State for virtuous appointees as license and police commissioners—a vain hope, as Fall River already has found out and Boston, to some degree at least, especially in the days preceding General Martin's advent. Ex-Governor Waller of Connecticut, in a letter written to Professor McCook of Trinity College and used by the latter in an argument before the judiciary committee of the State legislature, acknowledges that \$200,000 was spent by the Democratic State committee in the campaign two years ago, two-thirds of it to bribe voters, and he affirms that the Republican party spent an equal amount in an equally vicious way. He says that if the legislature will proceed to investigate, he will undertake to prove out of the mouths of State and local committeemen that his estimate of the sums expended was altogether too small, and his estimate of the portion devoted to legitimate purposes altogether too large. Now here is a distinct offer by a veteran politician, once honored by the State and still respected, to furnish evidence of venality. The legislature, already in disrepute by its servility to corporations and its non-representative character, has a chance to redeem its own reputation and that of the State. Professor McCook says 20,000 votes in the State are for sale at every election, and Governor Waller says that in one election the managers of the great parties spent \$125,000 in buying votes. And yet Connecticut would probably assert that it has a representative government.

The debate in Congress on the Indian appropriation bill has called out a very frank discussion of the present and future relations of the nation to the sectarian schools. As we understand the situation, Congress has fully accepted the policy of entirely separating denominational schools from the national treasury, which is proper and in accord with the action and recommendations of the leading Protestant ecclesiastical organizations. The bill, as it came to the Senate, failed to provide appropriations for all the Protestant and some of the Catholic schools, but proposed to give aid to such institutions as Hampton Institute, Va., and the Lincoln School in Philadelphia. The Senate committee on appropriations struck out the grants to these institutions, holding

that they were virtually Protestant institutions and that, to be consistent, the Senate must decline to aid them. The Virginia and Pennsylvania senators rallied to the defense of the schools, affirming that they were undenominational, and Senators Wolcott and Lodge aided them in a rather sharp passage of arms with Senators Cockerell and Call. The vote was a decisive victory for Hampton and its sister institution, the amendment to strike out these appropriations being defeated by a vote of twenty-one to thirty two.

Europe seldom, if ever, has had a more severe, prolonged period of cold than that from which she has just emerged. In Great Britain, in London especially, it has caused a terrible increase in the death rate, and now rich and poor, high and low find themselves helpless in the grip of an epidemic of influenza, which has crippled Parliament, the courts, the banks and business in a most phenomenal way. The victory of the Liberals in a straight fight in a by-election has given them heart, and the rousing majority against Sir Henry James's amendment, introduced in the interests of the Lancashire cotton manufactures and hostile to India, has helped Lord Rosebery, for the reaction against the "small politics" of his adversaries is now setting in in his favor. Elsewhere we refer to some of the other aspects of this episode. The French press has resumed its ravings against Great Britain, because of the latter's reassertion of her intention to keep the khedive of Egypt from doing entirely as he pleases, such being his drift of late. There are rumors of discontent in Egypt and a very evident chafing on the part of the young ruler, but England is there to stay until she works out the financial reforms which Egyptian interests demand, and even the French have had to acquiesce—because of its merits—in the new scheme of classification of property and its taxation, which the khedive's English adviser has submitted to the khedive. The Russian students once more are opposing the orders of the police, and Russia, after a period of quiescence on the part of Nihilists and agitators, seems to be about entering upon another era of plottings and violence. The parliament of Japan has just authorized another enormous loan, and the foreign office is said to have given Great Britain to understand that her interference at this or any subsequent stage of the game will not be agreeable to Japan. Apparently Japan either is trying what gamblers would call a bluff, or she has an understanding with Russia which justifies her in being so resolute. President Martin of Peking University, as well versed on the situation in China as any American, says, in the *Independent*, that European powers are to step in ultimately and deprive Japan of her just fruits. Perhaps so.

Senator Ransom of North Carolina succeeds the late I. P. Gray as United States minister to Mexico.—A strike of the organized electrical workers engaged in the building trades in New York city threatens to cripple building throughout the city, owing to a sympathetic strike ordered by walking delegates.—The Massachusetts House of Representatives voted in favor of biennial sessions.—The faculty of Harvard College voted to request the advisory committee on athletics to consider the advisability of prohibiting the game of football.

IN BRIEF.

Our first cablegram from Dr. Dunning reached this office Monday and brought the good tidings that the *Normannia*, with its convoy of passengers, arrived at Gibraltar at five o'clock Sunday morning. All on board with whom our Congregational constituency is especially concerned were reported in good health. By the time this paper is in the hands of our readers members of *The Congregationalist* party will doubtless be enjoying the rich delights which Naples and its environs offers, and in our next issue but one we shall hope to print the first of Dr. Dunning's letters, mailed probably from Gibraltar.

Who would have dared to prophesy ten or fifteen years ago that the head of the Salvation Army ever would address an audience of fifteen hundred Harvard students in Sanders Theater and be welcomed enthusiastically? But this has just come to pass. It means that there has been some change in the character of the army but a much greater change in public appreciation of the army.

The demand for the Souvenir List of members of our Oriental party is but one of many proofs of the attention which this unique expedition to the East is receiving from the great army of stay-at-homes. This List is admired by all who see it for the beauty of the typographical work, while the special poems by Mrs. Sangster, Mrs. Spofford and Mr. Scollard and the original illustrations by Ipsen give peculiar value to its contents.

A proof of the interest taken across the water in *The Congregationalist's* Oriental Tour is seen in the fact that Mr. Alfred Gaze, head of the London house in whose hands we placed the arrangements for the conduct and comfort of the party, is to meet the pilgrims on their arrival in Naples this week. This will insure them special attention and him the pleasure of escorting to the points of interest in that vicinity an unusually representative company of Americans.

Here is one of Dr. James Denney's trenchant sayings, asserting a truth which is gradually coming to have the recognition it deserves:

Our religious convictions, if they do not have an objective value which is as real as that of our scientific convictions, and quite capable of being wrought into one intelligible whole with them, will simply pass away. The separation of the religious and the scientific means, in the end, the separation of the religious and the true, and this means that religion dies among true men.

The Massachusetts State Board of Registration in Pharmacy is to be commended most heartily for its recent official declaration that

The days for the use of a druggist's license to run a saloon, or even to obtain anything like a living by the sale of rum, have passed, and any and every drug store that does and must depend upon the sales of liquor as the major part, or even as a necessary portion of the revenues to sustain the store, had better abandon the drug business. The drug store can no longer be a cloak or protection for illegal or improper sales of liquor.

The condemnation of Sunday races by the American Wheelmen's League will gratify thousands of people who, whether church members or not, believe in preserving the quiet and good order of Sunday. Six days out of seven supply time enough for all races. If we should add that we also approve of its prohibition of races between women, we should expect to be called to account at once. But the league's discrimination against colored applicants for membership is less easily justified.

Prof. William Ramsay, the eminent Scotch scholar who recently lectured before the students of several of our leading institutions of learning, says that the present era is one of the most impressive, the most critical in the history of the race. He thinks there is a striking analogy between it and the period immediately preceding the beginning of Christ's

public ministry. He does not believe that the possibilities of divine help of the world are exhausted, and he seems to be looking for a man and an hour which will usher in changes too great for us now to conceive.

An incident of the Day of Prayer for Colleges comes to us from the *Record*, the weekly news letter of Park College. The college emphasizes the family idea, and keeps in very close touch with its alumni. On the Day of Prayer, the *Record* tells us, telegrams were received from "the boys" in theological seminaries from Princeton to San Francisco, with assurance that the college was not forgotten in their prayers. There must be spiritual blessing, we should think, for any institution which lives in such an atmosphere of intercessory prayer.

In his recent appointment of Bishop Whipple of Minnesota to be a member of the Board of Indian Commissioners, the President has chosen one of the men best qualified by knowledge and experience to fulfill the duties of the office. The objection which might have been made some time ago that he is an official of a church receiving government aid for its schools has lost its force since the schools of the Episcopal Church declined to receive aid from the government. If the two remaining bodies which depend upon government aid for the support of their Indian schools would withdraw, the whole question would be out of politics.

We are in sympathy with the Springfield *Republican's* plea for turning to practical account the college reunions which are multiplying every year in our larger cities. Certainly these affairs ought to be something more than a good dinner spiced with songs, jokes and reminiscences, and we note with approval the fact that several recent dinners have been distinguished by the earnest grappling on the part of competent speakers with such pressing questions as the place and value of athletics and the growing menace to scholarship involved in the prominence given at many of our colleges to social functions.

Dr. William Hayes Ward of the *Independent* says he learned at a recent dinner what should constitute an after-dinner speech. The first speaker was very long and tedious, and he concluded that an after-dinner speech should not be long. The next speaker talked in very poor taste and was not orthodox, and he said to himself, "An after-dinner speech should not be broad." The third speaker was wearisomely profound, and he was convinced an after-dinner speaker should not be deep. So, having ruled out the three dimensions, length, breadth and thickness, the conclusion was inevitable that an after-dinner speech should be a point.

The list of subjects of sermons printed recently in our columns and representing a large number of pulpits in different parts of the country has called forth one or two striking rejoinders from persons who appear to find it difficult to discover in the list any subjects that have for their immediate end the conversion of souls. It is not always safe, however, to judge a sermon by its announced topic, and even those themes which seem to relate purely to social questions may have been so handled as to press home upon the listener a truth relating to his personal salvation or growth in grace. A sermon that does not move toward this ultimate end should be called by some other name.

It is no uncommon thing for persons outside a school of theology to suggest the enlargement of the curriculum in this or that direction, but it is left for Dr. Greer in his lectures at Yale, which have been reported in our columns, to advocate a certain amount of instruction in bookkeeping. He would forestall any unfortunate dabbling in church finances on the part of the minister. We doubt,

however, if the average minister is so far behind his lay brother in his sense of the value and use of money as to require special training. Witness the long line of New England pastors who, on a salary of a very few hundred dollars a year, have reared large families and sent several sons and daughters to college.

The *Evangelist* has published Dr. Storrs's address at the funeral service of Dr. W. M. Taylor. It is one of the most appreciative, tender and touching tributes conceivable, and no one can have the feeling, which sometimes on similar occasions arises annoyingly, that it is unduly eulogistic. It needs a man like Dr. Storrs to do justice to a man like Dr. Taylor. Dr. Storrs also has been edifying and delighting the people of Brooklyn with a much-needed eulogy and recognition of the work done for the nation by three comparatively unknown New Englanders, Manasseh Cutler, Marcus Whitman and Eleazar Wheelock, men who did for the Northwest more than any other men, saving it to the nation, to liberty and religion. They were plain men but men of moral power.

We seem to be having rather more than the usual number of winter visitors from over the seas, and as it happens the three who have recently been in Boston—Dr. Lunn, Mr. Byles and Captain William A. Smith—are all prime movers in new and interesting movements in Christian activity. Captain Smith, who addressed a great rally at Clarendon Street Church on Washington's Birthday, is the founder of the Boys' Brigade, which since its start in Glasgow twelve years ago has spread all over the world. Professor Drummond is one of its most enthusiastic promoters, and when in this country two years ago spoke in its behalf. We are glad to see that there is a prospect of the federation in one inclusive organization of the brigades in this country which have been working under different banners. No more reason exists for flaunting a denominational standard in the case of the brigade than in that of the Christian Endeavor Society.

The English Conservative leader in the House of Commons, Mr. Balfour, is an expert golf player and a subtle metaphysician. He could draw the fire of Mr. Gladstone in debate, and can fence with Herbert Spencer in a discussion of philosophy or ethics. In his latest book, just issued, *The Foundations of Belief*, which is far more orthodox and conservative than will suit agnostics and the like, he cleverly says that he cannot agree with Mr. Spencer in looking forward to that time when the relations of men to their surroundings will be so happily contrived that the reign of absolute righteousness will prevail and conscience be dispensed with, for, says Mr. Balfour:

I confess that my own personal gratification at the prospect is somewhat dimmed by the reflection that the same kind of causes which make conscience superfluous will relieve us from the necessity of intellectual effort, and that by the time we are all perfectly good we shall also be all perfectly idiotic.

Quite astonishing to most persons who have read the news of the Armenian massacres is General Lew Wallace's defense of the Turks and especially of the sultan. Well known as is the general's admiration for the Turks, few are prepared to hear him defend the Turks so unqualifiedly against the accusations for cruelty which have so generally been brought against them. The Kurds he likens to our Apache Indians, and implies that the government must not be held responsible for their actions. He says that if the massacres took place as reported then the Christian world ought to rise up against their perpetrators, but he advises everybody to await the report of the investigating commission. Evidently General Wallace has seen the better side of the better class of Turks, and finds it hard to believe that those from whom he has received

courtesies can allow such atrocities as are laid to their charge. One would like to think that his favorable judgment is correct, but the evidence seems to be entirely against his theories. The Armenians of Chicago are said to be preparing an answer to the general's statements.

STAFF CORRESPONDENCE.

FROM WASHINGTON.

Good-By to Congress.

The Fifty-third Congress is dying of the disease from which it has suffered all its life—political anemia and general imbecility. Its death is but a few days distant, and its obituary can be written as well now as later, because it is an impossibility that any event worth chronicling will take place at the Capitol between now and March 4. Perhaps this statement should be qualified a little, for there is a bare possibility that some of the appropriation bills may fail, in which case an extra session would be forced—and this would certainly be an "event worth chronicling." But among the politicians and journalists here the opinion is general that the money bills will not fail, and that there will not be an extra session for this or for any other reason.

The only doubt in the premises is in regard to what may happen when the Senate comes to consider the various financial amendments to the "sundry civil" bill. There are several of these amendments, most of them emanating from silver or anti-bond men, and it is apprehended by some that the debate upon the propositions may be prolonged indefinitely. On the other hand, however, it is known that very few, if any, senators really desire an extra session, and the logical inference is that none of them will act in such a manner as to make it necessary. Apparently the main object of the authors of the amendments was to indicate still more plainly to the administration the prevalence of free silver sentiment in the Senate, and the utter uselessness of asking that body to legislate on any of the lines desired and approved by the President and by the sound money element of the community.

Growing Strength of the Silver Element.

During the past few days the silver men have succeeded in clearly demonstrating that they have a good working majority in the Senate and that this condition of affairs will prevail also in the next Congress. In the midst of the discussion of an appropriation bill Senator Jones of Arkansas moved to take up his free coinage bill, and, notwithstanding the united efforts of the anti-silver men and the friends of various pending measures which were thus threatened with displacement, the motion was carried by three majority. Having thus displayed their strength, the silver men soon tired of the storm they had raised; and as it soon became evident that the anti-silver men were prepared to filibuster against the bill until March 4, if necessary, it was withdrawn and the regular order was resumed.

All these developments serve to show what would happen in case the Fifty-fourth Congress were called together in the immediate future. They also show the difficulties which will confront the Republican majority in that Congress, and will tend to prevent the consummation of any desirable financial legislation for at least two years to come. This is not a pleasant thing to contemplate, to be sure. The people of the country have suffered terribly from hard

times for two long years, and they would fain believe that at last the strain is over and relief is at hand. The experienced observers of political affairs at the national capital would most gladly encourage this belief if they honestly could. But with an aggressive free silver majority of ten or twelve in the Senate, is it reasonable to expect judicious financial legislation? Perhaps the times may improve in spite of Congress, but the country may as well give up at once all hope of positive assistance from Washington.

A Good Word for the President.

Negatively, or indirectly, however, assistance may always be expected from one quarter, namely, the White House, so long as President Cleveland remains there. Whatever else may have happened to dim the luster of his fame, his financial record is still unsullied. Never has any President been more fiercely assailed, by political foes and political friends alike, than Mr. Cleveland has been during the last few days, in the Senate and House, on account of the recent bond issue. Because the issue was made privately, and at a comparatively high rate of interest, and because the syndicate which secured the bonds has been able immediately to sell them at an enormous profit, the President and Secretary Carlisle have been denounced in both houses as corrupt, dishonest and deserving of impeachment. Later developments have shown, however, to the satisfaction of almost all fair-minded and unprejudiced men here, that the administration was absolutely obliged to consent to this "hard bargain," the alternative being the dishonoring of this country's credit and obligations. In other words, as Assistant-secretary Curtis says, if the gold controlled by the syndicate could not have been procured when it was, within three days thereafter the United States would have been obliged to suspend specie payments and go into bankruptcy before the eyes of the world. The condition of the money market was such that the requisite amount of gold could not be secured from any other source with sufficient rapidity. The situation was humiliating, of course, but it had to be faced; and it is not easy to see how the emergency could have been met in any other way, consistently with the national honor and pride.

Most of the critics of the administration, in reference to this transaction, are out-and-out silver men, and what they say is substantially this: "Yes; we admit that the country would have been soon obliged to suspend gold specie payments, but that is exactly what we want to happen. We want to bring the country to a silver basis, and the sooner the better." This, in brief, is the main issue of the immediate future in this country—the principle over which the great battle of the next one, two or three Congresses will be waged, and which bids fair to split both the Democratic and the Republican parties in twain.

Little Chance for the Lottery Bill.

Today the railway pooling bill met the fate of miscellaneous measures in general this session. Although the "steering committee" had allowed it a day and hour for consideration, the Senate, by practically a two-thirds majority, refused to take it up. This shows afresh what may be expected by the devoted friends of the anti lottery bill, the Nicaragua canal, the bankruptcy bill, the proposed new States, the bill to repeal the discriminating duty on sugar, and

various other conspicuous measures. The Hawaiian cable proposition has been hitched on to an appropriation bill, and it may or may not get through in the final squeeze. But most, if not all, of the foregoing bills are as good as dead, and so are the proposed tax on beer and the Ford's Theater relief bills. The ensuing week will be devoted to the appropriation bills, and the members of both houses will be actuated by the single purpose to get through with those bills before final adjournment, so as to obviate the danger of an extra session in the spring.

The Record Easily Summarized.

And thus the Fifty-third Congress passes into history, leaving behind it as its sole noteworthy achievements the repeal of the silver purchase clause of the Sherman act, the enactment of a tariff law of questionable utility, and the passage of a bill for "coining the seigniorage," which was promptly put out of misery by an executive veto. There have been weak congresses in Washington before now, but certainly none weaker or held in more thorough contempt than the Fifty-third.

Feb. 23.

C. S. E.

FROM THE INTERIOR.

Southern Orators.

We have recently heard with much pleasure two of the more prominent of the Southern orators, Mr. Watterson of Louisville, Ky., and Gen. J. B. Gordon of Atlanta. Both gave addresses of the highest order, and both did all they could to create good feeling between the North and the South. Mr. Watterson, in speaking of Lincoln, not only claimed him as a Southern man, but affirmed his essential sympathy with Southern interests, and his purpose in every way after the close of the war to help the South recover from the effects of the war. In saying this he did not deny his absolute loyalty to the Union and Constitution, nor the sincerity of his love for freedom. Senator Gordon chose for his subject, *The Last Days of the Confederacy*. Instead of attempting to trace the causes which led to the decline of the confederacy, he sought to give incidents and draw pictures from his own experience which serve to bring vividly before a listener the awful days through which our soldiers passed. In detailing these experiences, and especially in dwelling upon the defeat at Gettysburg and the surrender at Appomattox, he sought to make his audience feel that bravery in either army was the bravery of an American soldier, and that the credit of either army is now the common property of the nation. The lecture, more than two hours in length, commanded the unflagging attention of more than five thousand people to its last sentence.

St. Paul's Reformed Episcopal Church.

Last Friday evening the more prominent members of this portion of the Episcopal Church in Chicago came together to commemorate the twentieth anniversary of the organization of St. Paul's Church. Bishop Fallows has been its pastor from the first. Its beginnings were very feeble. In fact, it never has been a strong church, although it has enrolled 970 in all and received 384 on confirmation. To those who recall the excitement of the days in which Bishop Whitehouse was persecuting Bishop Cheney because he ventured to deny the power of the ordinance of baptism to regenerate an infant, the peacefulness of later years pre-

sents a sharp contrast. It seemed to some, even in those trying times, that there was no real need of a new denomination and that the difficulties then experienced would soon adjust themselves to the satisfaction of all parties. The slow growth of the denomination indicates the prevalence of the feeling that there is little demand for the Reformed Church and that with the passing away of its founders its continuance will become problematical. All the more to the credit of Bishop Fallows is it that in such circumstances he has been able to gather so many people around him and accomplish so much for humanity. His church has occupied only a portion of his thought. He has been the head and front of the People's Institute and alternates with Dr. Clarke Sunday evenings in conducting religious services in its hall.

Seminary Banquet.

The annual banquet of the students of the Baptist, Congregational, Methodist and Presbyterian theological seminaries took place last week in Evanston. The Methodists were the hosts. Well did they act their part. There were a goodly number present. The literary exercises were interesting and the social intercourse delightful. Nothing is having a better effect on the men who are here preparing for the ministry than the freedom with which members of the different denominations meet together, and learn to look at truth from each other's standpoints. It is a pity that the students of the Episcopal Seminary deny themselves the privilege of recognizing their brethren in theological study, and that Bishop McClaren even refuses the professors of his seminary the privilege of meeting with the professors in the other seminaries in friendly discussion of matters in which all are equally interested.

Civic Righteousness and the Pulpit.

Last Sunday it thundered all along the line. At the request of the Civic Federation a large number of our pulpits trained their guns on the wrongs from which the city is suffering. If voters do not cast their ballots as they should this year it will not be the fault of ministers. Those who did not lift up a warning voice against municipal corruption Sunday have either recently done so or will soon embrace an opportunity to do so. There seems to be but one opinion among thinking men about city government. The city must be treated as a business corporation and its affairs administered by men who are both capable and honest.

Ministers' Meeting and the American Board.

The meeting last Monday morning was set apart for the interests of the American Board. Mr. C. H. Case and Dr. J. G. Johnson spoke for the co-operating committee of the Interior, telling us what they had done and what their plans are for the future. Secretary Hitchcock expressed his satisfaction at the work this committee is trying to accomplish, and suggested certain ways by which, possibly, funds can be brought into the treasury in larger amounts. Very impressive, as well as instructive and encouraging, was Mr. E. W. Blatchford's report of what he had seen in the mission field. As vice-president of the Board he enjoyed unusual facilities for learning how the missionaries feel and what they regard as indispensable conditions for the greatest success in their fields. He was impressed, first of all, with the faithfulness of the missionaries, then with their great ability, as

shown, both by men and women, in the variety and amount of work carried on. Whatever their discouragements they are uniformly cheerful. Very great, too, is the significance in these missionary lands of a Christian home. Everywhere he saw that retrenchment means such a crippling of our work as to make the thought of it almost unendurable. He found the same problems which confront us from lack of funds confronting the London Missionary Society. He thought Secretary Thompson right in saying that in order to obtain what is needed we must aim high. We must begin with thanksgiving for the firm establishment of the missionary work throughout the world, for the power which the gospel has shown in converting people of every rank and condition. There should be special and continued prayers for the missionaries, even by name, and for those at Boston who are carrying the burdens of the home end of the missionary problem. With our prayers we should embrace the present opportunity for self denial.

Patriotism and the Congregational Club.

Those who remember the war know that Congregationalism and patriotism are synonymous. But it seemed best to have one night, and that the evening of a day midway between the birthday of Lincoln and Washington, on which to recall the deeds of other men who have contributed to the welfare of the Republic. The first address was by Dr. Gunsaulus. It was in his best vein, full of eloquence and thought. He paid a just and tender tribute to Marcus Whitman, who in the early forties saved 300,000 square miles of territory to the United States. He was followed by Dr. W. P. Nixon of the *Inter-Ocean*, who gave an account of Whitman's ride over the Rockies to Washington, and dwelt on the patriotism which he exhibited, not only in undertaking such a journey at such a time of the year, but with the help of General Lovejoy, his sole companion, in taking back with him from St. Louis more than 800 settlers for the New England of the Northwest. Dr. Pearsons, who has set his heart on securing an endowment for Whitman College, had a few words to say.

A Substitute for Intoxicants.

Secretary Clark of the International Sunday Observance League, whose object is to secure the enforcement of law in the preservation of the Sabbath, is rejoicing over the first conviction by a jury of a saloon keeper for selling liquor on Sunday known in our history. It is probably the first of a series of convictions which will soon follow. The saloon keepers insisted upon a trial, and the jury, to the surprise of almost everybody, brought them in guilty. Bishop Fallows has long been seeking to discover some simple, cheap and harmless drink to take the place of the beer, wine and other intoxicating stuff sold in our saloons. He claims to have obtained what he has sought. Thursday he had a grand opening for what he calls the Home Saloon. Here it will be possible to get a good meal for ten cents and a drink which, while pleasant to the taste, will harm no one. The saloon is at 155 Washington Street. No cigarettes will be sold, although good cigars may be had. The result of the venture will be watched with interest. Washington's Birthday was celebrated with more than the usual interest and with addresses from Bishop Ireland in the auditorium and before the Union League.

Chicago, Feb. 23.

FRANKLIN.

Great Missionaries of the Church.

VI. Joseph Hardy Neesima.

BY REV. C. C. CREEGAN, D. D.

Perhaps no single private life can better portray genuine Japanese characteristics than that of Joseph Hardy Neesima. In 1843, three years before Commodore Perry entered the Bay of Yedo, he was born. His father served a prince whose palace was in the city of Yedo.

The feudal system being in prosperous existence, boys were preferred to girls in the families of the samurai, as male heirs alone could perpetuate their rank and allowance. Four girls having preceded Neesima, his grandfather hearing of a male born into the family cried "shimeta!" an exclamation of joy at the realization of some long cherished hope, and the boy was called Shimeta, the name being written after Neesima, as is usual in Japan.

Neesima's parents were Shintoists, or worshippers of gods, and in his fifth year Neesima was taken to the temple of the god supposed to be his life guardian to offer thanks for his protection. The occasion was a joyous one, and Neesima was as gayly dressed as the heirs of the nobility at an English christening.

Neesima's father was a teacher of penmanship, and many pilgrimages were made to the temple of Japanese hieroglyphics. Several gods were kept in the home to which the family made offerings. Neesima worshiped these gods until he was fifteen years of age, and then, seeing they did not partake of the food provided for them, refused to do so.

At an early age he developed studious habits, but was very shy, and, having some slight impediment in his speech, was sent to a school of etiquette, where he acquired graceful manners and polite conversational style. He was selected by the prince to attend a military school which had been established under the auspices of the Shogun, but later he gave up these exercises and devoted himself to the study of the Chinese classics. Again he was fortunate in being one of three selected to take lessons in Dutch from a native teacher called by the prince to the court to teach his subjects. Afterwards, the prince promoted Neesima to the position of assistant teacher in a Chinese school.

Soon after this Neesima's prince and patron died and was succeeded by his brother, a man of inferior education. Neesima, now fifteen years of age, was obliged to commence service to the prince, his business being to sit in a little office connected with the front end of the castle and watch the hall, and, with other youths, to bow profoundly as the prince went out or came in, and to pass the rest of the time in gossip and tea drinking. This life was intolerable to him and he often planned to escape it by running away from home, but love of family, a strong Japanese characteristic, kept him under his father's roof until he was seventeen years of age, when the war cloud, caused by the imperial party rising against the Shogun, threw the country into fearful commotion and Neesima was chosen as a life guard to his prince. While thus engaged he pursued his studies under great difficulties, but always with untiring persistency, and he was allowed time to go to the Shogun's naval school for lessons in mathe-

matics. Here one day he caught sight of a Dutch warship lying at anchor in Yedo Bay. This "dignified sea queen," compared with the "clumsy disproportioned Japanese junks," proved an "object lesson" to Neesima, and there was born within him the great desire for improvements in his country. The winter of the same year he had an opportunity to go by steamer to Tamahima. This was his first liberation from his prince's "square inclosure," and his first experience with different and individual ideas; his horizon widened and he was filled with new desires for freedom.

Returning to Yedo, and sympathizing fully with the "imperial party," yet bound by the moral code of Confucius to "the services of love and reverence to parents," Neesima became *disratt* and restless, and his life might have been entirely perverted had not destiny intervened. In being asked of the formative influences of his life, Neesima, looking back to this time, might well exclaim with Charles Kingsley, "I had a friend." This "friend" had a small library, and among the books proffered for his use Neesima found a Japanese translation of Robinson Crusoe, and among several Chinese books a historical geography of the United States by Rev. Dr. Bridgman of the North China mission, a brief History of the World, written by an English missionary in China, Dr. Williams's little magazine and a few books teaching the Christian religion and published at Hong-Kong or Shanghai. Speaking of these books, Mr. Neesima in later life said: "I read them with close attention. I was partly a skeptic, and partly struck with reverential awe. I became acquainted with the name of the Creator through those Dutch books I had studied before, but it never came home so dear to my heart as when I read the simple story of God's creation of the universe on those pages of a brief Chinese Bible History. I found out that the world we live upon was created by His unseen hand, and not by mere chance. I discovered in the same history His other name was the 'Heavenly Father,' which created in me more reverence toward Him, because I thought He was more to me than a mere Creator of the world. All these books helped me to behold a Being, somewhat dimly yet, in my mental eye, who was so blindly concealed from me during the first two decades of my life."

At this time no missionaries were allowed in Japan. So Neesima, recognizing God as the only father to whom he owed life fealty, determined to break the environments of his youth and to leave, temporarily, his home and country. With some difficulty he obtained first his prince's then his parents' sanction to leave Yedo, ostensibly to go to Hakodate, and in the spring of 1864 went thither. Neesima, always thinking of his country and its conditions, watched closely the people of Hakodate, and, painfully cognizant of their corrupt existence, determined that Japan needed moral reformation more than mere material progress. His desire to visit a foreign land he confided to a Japanese clerk employed by an English merchant. And the clerk at midnight and with great difficulty conveyed Neesima in a row-

boat alongside an American vessel, whose kind-hearted captain had consented to take the Japanese boy as far as China. At Shanghai Neesima was transferred to the American ship, Wild Rover, whose captain employed Neesima to wait upon table, and not liking "Shimeta" called "his boy" Joe, and was uniformly kind to him. After a four months' voyage the ship reached Boston Harbor, and through the kind interest of Captain Taylor Neesima was introduced to the owner of the Wild Rover—Mr. Alpheus Hardy, one of Boston's noblest philanthropists.

He became at once interested in the boy and with Mrs. Hardy assumed the responsibility of his education. In September, 1865, he entered the English department of Phillips Academy, Andover. Here he remained until 1867, when his benefactors sent him to Amherst. His letters during his student life tell of frequent illnesses which at times interfered with his work, of his tramps through different States during vacation, of letters from his Japanese parents, of his anxiety about his home affairs during the rise of the princes against the Shogun in 1868-1869, of his growing spirituality and of his heartfelt gratitude to Mr. and Mrs. Hardy.

In a letter dated March 21, 1871, Neesima writes that he had met in Boston Mori, the Japanese minister sent to Washington by the mikado. Mr. Mori offered to reimburse Mr. Hardy for Neesima's educational expenses, and thereby make Neesima subject to Japanese government. Mr. Hardy at once declined the proposition. On Sept. 17, 1871, Neesima wrote to Mrs. Hardy that he had received a passport from the Japanese government, and that from the same source his father had received a paper saying: "It is permitted by the government to Neesima Shimeta to remain and study in the United States of America." In 1872 an embassy representing the imperial government of the mikado visited America and Europe on visits of inquiry into Western civilization, and Minister Mori summoned Mr. Neesima to Washington to meet the embassy and to assist Mr. Tanaka, the commissioner of education. In this way Mr. Neesima became acquainted with the most progressive men of new Japan, whose friendship in later years was of great value to him. Fearing, however, that his plan to return to Japan as a free advocate of Christianity might be endangered, he carefully stipulated that Mr. Mori should state to the embassy that any service desired of him would be undertaken only under a contract that freed him from all obligation to the Japanese government.

Under these circumstances he was engaged, and soon proved so valuable an assistant that Mr. Tanaka insisted upon his accompanying the embassy to Europe. There he gave all his time to the study of the best methods of learning in schools and institutions of all grades, and on the basis of his reports was built today's educational system in Japan. From this European trip with the embassy Mr. Neesima returned to Andover in September, 1873.

In March, 1874, Mr. Neesima formally offered himself to the American Board, and

July 2 was appointed corresponding member to the Japanese mission. He was graduated as a special student from Andover Theological Seminary and ordained in Boston Sept. 24.

The Board held its sixty-fifth annual meeting at Rutland, Vt., that autumn, and Mr. Neesima spoke on the establishment of a Christian college in Japan. By his soul-felt enthusiasm the young Japanese carried his audience with him; \$5,000 was at once subscribed, and Neesima's day dream became a reality.

In October, after an absence of ten years, Neesima left New York for his native land. The changes which had taken place there seemed to him almost incredible. He found a national line of steamers, lighthouses at all important coast points, a general telegraphic system, a postal service, an organized navy and a railway between Yokohama and the capital. In the treaty ports small Protestant churches had been established, but in visiting his parents at Annoka, directly after his arrival in Japan, Neesima was the first to carry the gospel to the interior, and here he founded one of the most genuinely Christian communities in Japan.

Neesima arrived at Osaka, the home of the American Board Mission, Jan. 22, and here he planned to establish a Christian school with a broad collegiate course, but meeting with opposition he gave up the project and turned his steps toward Kyoto. Here he met with many and varied difficulties, but by persistent effort opened, Nov. 25, 1875, the Doshisha, with eight pupils. The winter of 1875 was one of hardship and discouragement, but, assisted by Rev. J. D. Davis, D. D., he maintained the school, which constantly increased in numbers.

On Jan. 2, 1876, Neesima was married to the sister of the counselor to the Kyoto Fu. She had been a teacher in the government school for girls, but her engagement to a Christian caused her discharge.

After her marriage she entered fully into her husband's life work, and in their house, provided by Mr. J. M. Sears of Boston, services were constantly held and Christian teaching promulgated.

From 1876 to 1884 Mr. Neesima's life was filled with trials, and obstacles of every kind threatened the very existence of the Doshisha. The fact that the school, while nominally a Japanese company, was in reality supported from foreign means, caused an attack which compelled Mr. Neesima to write to the Prudential Committee for a permanent endowment, and in November, 1879, he received the joyful tidings that the year's appropriation of \$8,000 would soon be placed under his direction for the educational work in Kyoto.

The keynote of true teaching was struck by Mr. Neesima's effort to disseminate Christianity through an educated ministry. In 1880 he writes: "Try to send out choice men—Christians must not be charged with being ignoramuses—or we shall be ridiculed for our lack of learning as well as for our faith. We need the broadest culture and Christian spirit to counteract the downward tendency of our educated youth."

Through all his work Mr. Neesima entertained the hope born at Andover of a Christian university at Japan and determined to raise endowments for history, philosophy, political economy, law and medicine. His personal activity in this direction was incessant, but, his health failing, he accepted, in 1884, an invitation for

rest and change from the Board and visited Europe and America. During this trip he everywhere inspected schools and colleges, and noted in detail methods and results and made plans of buildings and apparatus.

He arrived in Boston Sept. 27, 1884, but even there he was not freed from care and responsibilities. The outlook in Japan was broadening and the demand great to place the Doshisha upon a university basis, and he was looked upon as the medium between Japan and the source of its supply. In December it became necessary for him to go to Clifton Springs, N. Y., for rest at the Sanitarium. He left there March, 1885, somewhat better in health and cheered by the news that \$50,000 had been appropriated for the Japan mission. He arrived at Yokohama Dec. 12, 1885, "and found five hundred friends, students, teachers, relatives and prominent citizens" assembled there to meet him. The day after this the tenth anniversary of the Doshisha was celebrated and the corner stone of two new buildings laid. The school was in a flourishing condition, and the Japanese boy of long ago was now, by acclamation of its faculty, president of the college.

Two years later Amherst College conferred upon Neesima the degree of doctor of laws. May 17, 1887, an income of not less than \$2,500 per annum was assured to the Doshisha by the American Board. In April, 1888, a meeting was held in the great Buddhist temple of Chionin in Kyoto to consider the question of a university endowment. In July a dinner was given to Mr. Neesima by the late minister of foreign affairs that he might present this question to distinguished Japanese guests. At this dinner Mr. Neesima fainted, worn out by his efforts. The result of the meeting was a pledge of \$30,000 to the university. In the summer of 1888 he was told by his physicians that he had not long to live, and by their advice was taken to a mountain resort (Ikao); here he was cheered by the gift to the Doshisha of \$100,000 from Mr. J. N. Harris of New London, Ct. Writing to Mr. Harris, Mr. Neesima says, "A donation like this is unknown and unprecedented in our country."

During the summer months of 1889 Neesima's health seemed to improve, and after seeing the foundation for the new science building laid he went to Tokio to work for the endowment fund, but rest was again advised by his physicians, and he went to Oslo, and here, Jan. 23, 1890, he died.

On the news of Mr. Neesima's dangerous illness, the students of Doshisha were with difficulty restrained from proceeding in a body to his bedside. On Jan. 24 the body was taken to Kyoto, where the funeral services took place, Jan. 27, in presence of the school, graduates from all parts of the empire, city authorities and representatives of foreign missions. In the procession (a mile and a half in length) was seen a delegation of priests bearing the inscription, "From the Buddhists of Osaka." Truly, no private citizen ever died in Japan whose loss was so widely and so deeply felt as that of Mr. Neesima. On the plain below Kyoto stands his outward monument, the Doshisha, from whose walls have come the most powerful factors in the civilization of new Japan, but in the lives of the men about him is written the endurance of his influence, the divinity of his soul.

THE EVENT OF HIS LIFE.

BY ELIZABETH F. ALLAN.

After all, it looked like failure. The campaign had opened with great promise for the temperance party—the whole county seemed stirred, churches of all denominations pulled together, opposition was sullen and half silent, and many a poor woman whose life had been lost in a mist of despair now saw hope shine like a star ahead—and for a time it did seem that the county would go "dry."

But a subtle change took place. Nobody could tell just when; the devil knew, of course it was his doing, but nobody else could tell just when, just how, just why the cause suddenly began to be beaten back.

Flimsy followers got tired, timid ones discouraged, some helpers turned aside to look after their own concerns, and those whose evil concern it was to see the "wet" ticket carried got together and plotted successful mischief.

And now things looked blue. Tuesday was election day. Monday there was to be a grand rally of all parties at Burksville and an open debate. But such a crowd promotes lawless feeling, lowers the moral tone and presents strong temptations. The lovers of the right were sadly discouraged and seemed to lose their grip. Did they forget that the Lord God omnipotent reigneth?

The day realized their forebodings. The temperance speeches were lifeless, the others wicked and witty. Hands hung down; knees were feeble. Before the speaking was quite over a big, bluff, white-headed man drove into Burksville in an old-fashioned gig, with a dusty top, and a whisper went through the fainting ranks of the good cause, "Judge Alexander is here."

The big man might ride in an old-fashioned gig, but he was a man of the best pattern God Almighty makes men by—clear and keen of intellect, strong and vivid of speech, patriotism that knew no self, principles taken from the Ten Commandments interpreted by the Sermon on the Mount, a calm and reasonable temper, dignity that did not fear to handle a sharp rapier of wit, and a heart too big for even his big body—that was Judge Alexander. Would he help them out? Would he make the last speech on the temperance side?

"No," he said; he had never made a temperance speech in his life; he was entirely unprepared; he was tired, having ridden twenty miles through the heat and dust; besides, he must push on—he had an appointment for the next day at the other side of the county. No; they must look to younger men for this service.

"Jedge," said an earnest old countryman, whose anxiety showed in every deep furrow of his strong face, "did I understan', sir, that you ain't never made a speech for this cause?"

"I never did, sir," answered the judge, briefly.

"Wall, then, jedge, I make bold to say I don't see how you are a-goin' to carry your conscience clean to the bar of Almighty God. When He calls 'pon you—an' your head is white as mine, jedge—when He calls 'pon you to render up your 'count for that gret big talent of yourn, that powerful, speechifyin' gift, and axes you, 'What is you done 'gainst that old serpent, the drink devil?' what is you goin' to say, jedge? I axes you pintedly, What is you goin' to say?"

There was a stillness in the crowd that

fairly ached for an answer. It was slow in coming, it was husky in utterance, but not a word was lost.

"My friend," said the old judge, "if I can move this audience as much as you have moved me, we will win the day. I will try!"

The ringing cheer that went up was worth a new regiment to the battle—there was heart in it, there was hope in it, there was a note of victory. And when the newspeaker took the stand the whole face of affairs changed, for, in the first place, he was standing on the reputation of a long, brave, useful, successful life, and a man can make very simple words tell when he speaks from that vantage ground. There was not a soul in that crowd, however mean, however depraved, however cowardly, that did not know in its depths that whatever was worth anything in the world, *this man's* life stood for it. All the best feeling in the assembly was loyal to him, all baseness feared him. What could stand before him?

So that perhaps, after all, he did not make such an eloquent speech, though it seemed to us, who listened with glowing hearts, reviving hopes and precious anticipations, that it was the voice of an angel. And ah! it must have been a noble effort, for men wept and laughed, and groaned and shouted, and when the last burst was over, the whole crowd—or practically the whole, for the minority slunk out of sight—rose and pledged themselves to go to the polls next day and close every barroom in the county.

And they did it, as the records show; the "wet" party hardly put in an appearance, the evil thing was downed, and there was many a home from which misery and sin and desolation were driven away by that day's fight.

I was telling the old judge about some of them the other day. The courtroom no longer knows his commanding presence; his public work is done. "The only use the Almighty seems to have for me and Prince now," he says, "is to drive these grandchildren around the country." But he says it cheerfully. He is waiting on a sunny slope of life's hill for the call to begin life over again—life eternal, free from weariness and struggle, sure of happiness and holiness—dear old man!

And I was telling him, as I say, of some of these homes blessed by that day's victory. He was much moved. "My dear," he said, "if you only knew *one* such, I would count that impromptu speech the event of my life. God be praised!"

There was a solemn little pause in our talk, to let the vibration of his *Te Deum* die away, then I said: "I have always wanted to ask you, judge, how in the world you could make such a magnificent speech without preparation?"

"I believe," he said, slowly, and with a sort of reverent hesitation, "that my whole life was a preparation for that occasion. I have thought I would like to have one more chance to make a speech before my tongue is tied by death. I would like to tell all our dear young people to store their minds with facts and to strengthen their hearts and consciences in all right principles that they may be ready for such opportunities; for I solemnly believe that the most important things they will ever have a chance to do—it may be only a single word spoken, or a single deed done—will come to them without warning, when the only prepara-

tion which can avail is the drill of their daily lives."

He will never have a chance to make that speech. We who love him see that the end, nay, the blessed beginning, is near at hand. Go, then, little story, and tell to all you may meet the lesson of the event of his life.

DIFFICULT SAYINGS OF OUR LORD.

V. LAW OF RECOMPENSE.

BY PROF. MARCUS DODS, D. D.

In Matt. 19: 28, 29 the Lord lays down what may be called the law of recompense. To His immediate followers, the twelve apostles, He promises that "in the regeneration when the Son of Man shall sit in the throne of His glory, they also shall sit upon twelve thrones, judging the twelve tribes of Israel"; while He adds as the law for all: "Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands for My name's sake, shall receive an hundred-fold and shall inherit eternal life." It is possible, and even likely, that the apostles might gather from these words that Jesus meant to establish in Palestine a new form of government and that they should share in the revolutionary triumph, receiving from Him a tribe each to govern, as a general's most serviceable officers are appointed governors over conquered provinces. The "Regeneration" was a term applied to the Messianic era in which the nation was to be started on new lines of prosperity, influence, progress and hope.

But the hopes of the apostles were in this respect blighted. Did then Christ's promise fail? To answer this question we have only to ask whether the apostles would have received a better thing than they have actually obtained had they been raised to the thrones of Archelaus or Antipas; whether it is better to rule a province for a few years with power to tax and legislate, or to influence countless generations permanently and beneficially in those concerns which interest men most profoundly? Actually, have any men received more honor than the apostles?

But why did our Lord not explicitly declare that the influence and rank of the apostles was to be spiritual? Why do we allure our children by a trumpery gift to the acceptance of a permanent benefit? "Dig deep over all my ground," said the dying man to his sons, "and you will find much gold." They found none of the expected pots of ready minted gold, but their land, improved by the deep digging, enriched them abundantly. All through life men are led on by hopes that are seldom realized, but which yet leave them possessed of some better thing than they had hoped for. The student misses the prize he has wrought for day and night, but no competitor can snatch from him the gain of having mastered some branch of knowledge and of having schooled himself to toil. The lad enlists in the army attracted by the glitter of military equipments, the colors, the music, the pomp of war; these all turn into rags and hunger and blood in his first campaign, but does he think himself cheated, and does he not gladly accept the truer satisfaction of serving his country and being a shield to his fellowmen? So was it with the apostles; attracted by the promise of thrones, they were satisfied with sharing in their Lord's spiritual government of men.

It is obvious, too, that the general law of recompense which our Lord here lays down was not meant to be taken literally. A man does not and cannot expect to receive mothers, wives, children in lieu of those he has abandoned for Christ's sake. But he will have compensation. He will recognize that he was right in making the sacrifice. The apostles had abandoned all that we mean when we speak of "home." All that was once fullest of life to them became as dead. From the family love that soothed, encouraged, inspired, they went out among men, alone, misunderstood, abused, driven from place to place. And yet as time went on and they found themselves the spiritual fathers of multitudes, and recognized that they had been the means of communicating a new life to the world, they found their compensation. The letters of Paul are full of it. Even when with keenest grief they felt the reality of their sacrifice, when from uncongenial companies their memory carried them back irresistibly to the happy days of their youth and saw in fancy yearning eyes and heard voices of regret and reproach, their hearts were still kept steadfast by the joy of bringing eternal blessing to many and by the friendship of those who were their brothers in Christ.

The form of the promise then is only to be regarded as a strong way of saying that every follower of Christ will in the following find ample compensation for all loss incurred. It is merely a striking mode of saying, No one can ever be really poorer for becoming a Christian. For all sacrifice there will be a compensation which shall perfectly satisfy him who has made it.

BOSTON MINISTERS' MEETING.

Dr. O. T. Lanphear presented a remarkably able and scholarly paper last Monday morning on Some Misapprehensions Concerning Calvin. The speaker pointed out that the first misapprehension, that Calvin's doctrine implies fatalism, rises from the failure to observe that in considering the being of God he excludes the order of time. He held that there is nothing to the divine knowledge future or past, but all things are present. Foreknowledge does not imply any necessity on the part of creatures and therefore fatalism does not follow. Even though this point be granted, the opinion is held that fatalism follows from Calvin's view of the divine decrees. The error here lies in the tacit implication that the divine will and knowledge stand in the relation of antecedent and consequent. This would be asserting that evolution is as legitimate in the sphere of the infinite and eternal as in the finite and temporal. In answer to the misapprehension that Calvin's doctrines involve the peculiar features of stoicism, Dr. Lanphear showed how different is Calvin's conception of a personal God from the stoic's idea of the All-Spirit, and uttered an earnest protest against pantheism.

The speaker dwelt at length upon the misapprehension that according to Calvin all infants, or at least some infants, will be damned, quoting in contradiction Calvin's own words: "I do not doubt that when God removes infants from the world they are regenerated by the influence of the Holy Spirit." As regards the prevailing opinion that the Christology of today as represented in the new theology is the result of advanced thought unknown to Calvin, Dr. Lanphear declared that the great theologian had been confronted by similar theories and had refuted them.

Dr. J. D. Davis of Japan was called to the platform and spoke of the crises through which the infant church in Japan is passing.

FREDERICK DOUGLASS.

Mr. Douglass was the offspring of a white father and a mulatto mother, and was born in a state of servitude and society that prevented him from being certain either of his father's identity or the day of his own birth. He died suddenly in his home near Washington, D. C., Feb. 20, aged seventy-eight years approximately. Born a slave, though in a border State—Maryland—he nevertheless experienced the horrors of bondage to the full, and a more moving, faithful autobiography than the one he wrote for circulation by the anti-slavery people of New England as soon as he was discovered by them does not exist. It has all those superior qualities that made his oratory so remarkable. William Lloyd Garrison, who heard him speak soon after he came, a fugitive slave, to New Bedford, Mass., in 1838, arose and declared that Patrick Henry never made a speech more eloquent in the cause of human liberty.

Douglass soon was at work lecturing throughout New England as the agent of the Massachusetts Anti-slavery Society. In 1845-46 he visited Great Britain, lecturing to enthusiastic audiences and receiving from British leaders the treatment due to an equal. From 1847 to 1870, still continuing to lecture,



FREDERICK DOUGLASS.

he also expressed his opinions at intervals through the columns of papers which he edited in Rochester, N. Y., and Washington. Throughout the Civil War he was active in helping on emancipation and in enlisting colored troops.

In 1871 he began an official career which continued, with but infrequent intervals, down to 1892, most of his offices being lucrative ones in the District of Columbia. President Harrison made him United States minister to Hayti, but he did not remain there long.

As an orator, editor, official, Mr. Douglass won the respect of all men. He was recognized as being the ablest and most prominent representative of his race in the nation, and as such he did much to win popular regard for that race, which, in turn, though at times it thought him too conservative, nevertheless yielded him a deference and obedience which was beautifully loyal.

Hating with all his soul the false Christianity which he saw as a youth, which tolerated slavery and its moral and physical indignities, he revered the real article, and, like most of his race, was devout and full of faith in the gospel. Physically he was comely and in manners a genuine gentleman. His friends included the greatest of the anti-slavery leaders and recent statesmen.

No more convincing proof of changed conditions in the nation can be cited than the vote of the legislature of North Carolina to adjourn out of respect for the memory of Mr. Douglass and the permission to allow his remains to lie in state in City Hall, New York city.

A charge to the choir was a novel element in an installation service recently. If it were desirable to lengthen the already long and not infrequently tedious program on such occasions this would be in many cases a desirable addition. It would afford a witty man a rich field for the exercise of his javelin. Pastors who had suffered many things of their choirs could pay off some old scores. Then, too, it would be a great satisfaction to many in the congregation to sit there and watch the effect of the charge upon the occupants of the singers' benches. The only objection to this innovation, as to most novelties in theology and practice, is its tendency. It might lead to charging the organist, the boy who blows the organ, the sexton, the parish committee and the president of the Dorcas Society. And where would it end and when would the service conclude? However, it is no conclusive objection to a thing that the tendency may be harmful. Samuel Taylor Coleridge, when remonstrated with once for the tendency of certain views of his, took a feather, blew it into the air and then watched it slowly float to earth. Turning to his critic he said, "The tendency of that feather is to China but I am morally sure it will never get there."

There are, nevertheless, other ways of dealing with choirs. It wasn't a hundred years ago nor was it a thousand miles from Boston that the installing prayer contained a sentence to this purport, "O Lord, bless the choir and keep them from giving us any more operatic music such as that to which we have just listened." To say that a profound sensation ensued is not to lapse into the habit of the space writer. The occurrence, at all events, relieved the occasion from the charge of being dull. Whether, however, the petition has been fully answered we have not been informed.

Oklahoma has given us some curious pictures of an American commonwealth in the formative state, and now adds another. Two towns disputed the location of a railroad station. Each wanted it and it could only go to one. So the financial backers of one of the two ambitious towns bought every building in the other, and moved them across the prairie to their own town site, thus capturing the enemy and the railway station at one blow. We have sometimes wished that something of this kind might be done where a neighborhood is split up into warring sects of Christians with their weak and jealous churches. If two or three neighborhoods of this kind could only arrange a general sifting of inhabitants in order to bring those of one faith into one village, the problem of church support in country neighborhoods would be a much easier one. Such an uprooting and transplanting is not to be hoped for in the staid and sober East. They do these things better in Oklahoma, we are tempted to say! At all events the purchasers and movers of this Oklahoma village are entitled to the credit which belongs to peacemakers.

A pastor in one of the largest churches in Massachusetts, who is a very effective preacher, says that the best training he ever had for public speaking he received from a professor at Yale during his college course. It is perhaps hardly necessary to say that the time to which he refers was a good many years ago. Political contests were warm at that time, and the Free Soil party was struggling earnestly to elect representatives who would stand for the prohibition by act of Congress of the extension of slavery. The professor gave his pupil an article setting forth the principles of Free Soil and the duty of citizens to vote the ticket of that party, and sent him into the pulpit to read it. But as he read, the professor repeatedly interrupted him, asking, "What are you saying? I don't understand

By the Way.

what you mean." The pupil began again and again, read and reread for an hour and a half. Finally the professor said, "I understand it now, but I don't believe it."

At the next lesson, by the same process, the student made the professor acknowledge that he believed it, but he added, "I won't do it." When the pupil ended the third lesson the professor said, "I understand it, I believe it, and I'll vote the Free Soil ticket." One object of elocution is to teach the speaker how to use his voice. Another and more important object is to show him how to make his hearers understand his message, to believe it, and to obey it. The training which stops short of that is of little value to the preacher and is little appreciated by his audience.

A few Sundays ago a young man who had determined to make a desperate effort to break away from the drink habit entered a church during the session of the Sunday school, and quietly took a seat near one of the classes. He wanted help and hoped something would be said during the study of the lesson that would aid him in turning over a new leaf. But the half-hour was spent in profitless discussion of the Scripture under consideration, and all the seeker after God carried away was the varied opinion of different members of the class. He resolved to come to the evening service, and in the after meeting publicly expressed his purpose to begin the Christian life. The next evening, to gain added impulse, he attended the young men's religious meeting, and there listened to a Jeremiad. Only by a special providence is it that this man seeking reformation is making progress. In more than one way do we give a stone for bread.

The oddities of American degree-giving continue to interest us, and most of them, we are sorry to say, are connected with the degree of Doctor of Divinity. One of the latest happened in the middle West. The president of a certain university went, two months after Commencement, to preach for a church which had a much honored pastor *emeritus*. At the opening of the service, we are told, he "gave a brief address" to the pastor aforesaid, "and closed by presenting him with the diploma conferring the title of honor." The trustees of the university had voted the Doctor of Divinity degree in June, and it had been kept a secret until August that it might be given as a surprise. This is, to us at least, a new combination of that peculiarly American institution, the surprise party, with the college and the church. If it should become fashionable in Western college circles it would, in our opinion, greatly increase the number of invitations to preach which college presidents (with possible diplomas up their sleeves) would receive, and also unduly lengthen the painful suspense of those who long for the title, but who ordinarily give up hope for the year with the ebbing days of June. Better, in view of their other engagements, a clean-cut disappointment, than hope deferred which keeps the mind distracted.

The popularity of one of our missionaries under the A. M. A. is attested by the welcome he received from his people when he returned to his field in North Carolina last fall. In the first prayer meeting they all thanked God for his return, and one brother prayed: "O Lord, we thank Thee for our beloved pastor, and we pray Thee to bless him. O Lord, make his head an inkstand, and his tongue the pen of a ready writer." Still another brother prayed that he might "mount the gospel horse and ride into the sea of truth." It is in this same church that when they give out a hymn they say, "Let us now mangle our jangling voices in a hymn of praise."

The Home

A RONDEL.

TO MRS. JULIA C. R. DORR ON HER SEVENTIETH BIRTHDAY.

BY LOUISE CHANDLER MOULTON.

Threescore and ten the honored years
Whose shining hight you climb today;
And sunlight still enchants your way—
Time but your nobleness endears.

You know life's dole of smiles and tears—
Life's meaning you can surely say:
Threescore and ten the honored years
Whose shining hight you climb today.

Your gracious presence warms and cheers,
As does the strong sun's bounteous ray.
You wear the poet's well-earned bay,
And who that knows you but reveres?
From far and near we bless the years
Whose shining hight you climb today.

An observant woman remarks, "Well-furnished minds are even more necessary to ideal homes than well-filled purses." Is there not some comfort here for the large class of grown-up daughters in comfortable homes who sometimes feel restive because they are not among the bread-winners of the world? If spared the fierce competitions of a business life and their consequent acquisitions, let them be thankful that they can yet acquire something of real value to share with the men of the household. The children, too, come in for a measure of unconscious enrichment if the mother and elder sister lay up treasures of knowledge which may be dispensed in the common interchange of household talk. Speaking of two pupils, the principal of a boys' school said recently, "F. takes a higher rank in specific studies, but C. is much better informed because he comes from a home of greater intelligence." This accords with President Porter's statement that "the child who grows up in the presence of books will feel their power almost before he is allowed to open them."

BUSINESS LETTERS.

BY ANNA L. DAWES.

The first qualification of a business letter is perfect clearness, and the second qualification is brevity. The real difficulty is to combine these two somewhat contradictory qualities. To accomplish the first two or three things are absolutely necessary—that it should be entirely evident who writes the letter and to whom it is written, where it comes from and to whom it shall go. These are such axiomatic remarks that they would be absurd if they were not forgotten every day. The date should be full, clear and plainly written, street and number, city and State are all a necessary part of the date and should never be omitted. Following these comes the full address of the person addressed, or, if it is preferred, this may be put at the end of the letter, beginning simply, "Dear Sir." In case the address is put at the top of the letter, it need not be given in full; for instance, Tiffany & Co., Jordan & Marsh, John Wanamaker & Co. are quite sufficient addresses for the beginning of a letter, without the street or city. So, also, it is enough to say Rev. Thomas J. Morgan, secretary Baptist Home Missionary Society; or Hon. Hoke Smith, secretary of the Interior; or Jones & Brown, attorneys at law; or John Smith, Smith & Robinson, architects. That is to say, the name of the person addressed

should give sufficient address to identify him; but in the case of well-known men this address need not be so full as when the individual or firm is not so well known to the public.

But the case of the writer is different. Whether well known or little known, the signature should be followed by an address in full, and in such form as the receiver is to use. The letter may be signed in either form, Clara B. Smith or Mrs. William J. Smith, but if the Christian name is used the other should be given as an address. It is constantly occurring that a married woman signs her name to a business letter, while the post office knows her only by her husband's name, and thus letters are lost or delays occasioned that are fatal to the business in hand. Following the signature, therefore, however that may be written, the name should be repeated in the exact form in which it is to be used as an address. This should be done even in cases where the address is very familiar, for names and numbers are easily forgotten or confounded, and new clerks are constantly employed.

In writing a business letter the first requirement is to think what you want to say. It may or may not be well to think on paper in a friendly letter, but that course is fatal to clearness and exactness. First think what you want to state or to ask, and, having discovered, say it in as few words as possible.

If the business is simple, state it very briefly and in such form that it can easily receive attention. Mention all the details of an order for goods, for instance, and write numbers both in full and in figures, putting the figures in a parenthesis following the word. Make provision also for payment, either by sending a check, a money order, or by ordering the goods sent C. O. D., or if you have an account with the firm mention that fact in each letter.

If you are inquiring about board, houses to rent, servant girls and similar elaborate matters of domestic business, state quite fully but briefly what you want. Do not leave anything to be inferred either by yourself or by the person receiving your letter. Do not, however, sacrifice clearness to brevity. If the business is somewhat complicated, and especially if it is important, it is well to first state it briefly, thus putting the mind of your correspondent in readiness for your explanation, then to explain at some length, if need be, and in that case to close with a re-statement in a condensed form. The first statement prepares the mind for the explanation, and so makes the point clear at once; the explanation gives details, reasons and arguments; the condensed repetition of the main point leaves a clear impression of your own desire or object. And so the mind which originally has no knowledge whatever of what you want comes to see exactly what you desire and why you desire it.

Above all, do not put two things in the same paragraph. Say all you have to say about one matter, or one aspect of the matter, in one place and then proceed to the next subject or division of the subject. This rule applies whether it is dress goods or a divorce you are writing about. Speak of color and quality separately if it is dress goods, and separate stuff and trimming. In like manner do not, in writing to your lawyer, mix up the reasons for dissolving the marriage bond with your demands for alimony. And if you are writing to your

broker about your investments finish talking of the mortgage before you begin on stocks. Brevity does not mean curtness, however. A letter need not be full of platitudes or irrelevant matter to leave a pleasant impression on the mind of him who receives it. A suitable cutting off of superfluous rhetoric or detail does not require an impertinent curttness.

In carrying on a business correspondence or answering a business letter previously received, the subject of the first letter should be indicated. It is not enough to say, "I am in receipt of yours of the 10th inst.," but it is necessary to add, "relating to the subject of my appointment as clerk in your office"; or, "asking if I can advise as to the best method of investing \$500"; or, "requesting me to state what I know about the character of John Smith, who wishes to marry your daughter," or whatever the subject may have been. In these days of multitudinous affairs, even for the least of mankind, it is impossible to carry any business in your mind, and it is not only safer, it is necessary, that each letter should be complete in itself. If it is plainly written, fully addressed and signed, briefly and clearly stated and complete in itself, your business will proceed with ease and rapidity. But if your letters are as mixed as a schoolgirl's composition, you cannot expect your correspondent to understand you, or blame him if he does not.

MAGIC SLIPPERS.

BY ANNA S. P. DURYEA.

Passing through a boy's room just now my eye fell upon a pair of red morocco slippers standing, very circumspectly for them, with heels together against the wall and toes turned slightly out. They looked easy and full of comfort and one felt sure the owner's slender feet found plenty of room inside. The toes were rubbed and marred, showing they were not kept to use exclusively on company occasions. They do not belong, as you may suspect, to one gone beyond our reach. They are owned by a real, live boy, who kicks about in heavy boots all day and is glad enough of a few hours of domestic joy with his red morocco friends after the day of toll and play is done.

A glance at these slippers has set me thinking of their educational uses—I had almost said their moral influences—and I am tempted to say a word about them. Many, perhaps most, well-cared-for boys are provided with slippers, it may be for the comfort of nervous mammas or sensitive sisters who are unable to bear the clatter of heavy boots indoors, but it seems to me they should be furnished with a higher end in view. I am talking now about slippers, such as men wear, not last summer's half-worn patent leather pumps.

If the boy, whom life under present conditions takes so often from your side, is furnished mainly with foot gear for knocking about the world, will he not consider it a tacit agreement on your part that this is what he is chiefly expected to do? Knocking about is a good thing for a boy and a certain amount of it he must have, but this fact makes it all the more important that the influences of quiet hours at home should be generously provided. When the winter days tempt to coasting almost longer than the little aching toes can bear, and when darkness comes down and drives the boy home, do you remember

how comfortable the thought of the warm, waiting slippers, the story-book and the bedtime talk make the home coming?

Or when the long, spring evenings are here to lure the children out of doors and the boy comes home at dinnertime, breathlessly inquiring, "Can I go out again when I am through?"—when the boy of the red slippers comes with this request, may we not suggest that it would be pleasanter to have his slippers on and hear a little reading before bedtime? The matter may demand some consideration, but the slippers and the story-book usually win and the impressions of these hours will live after the slippers are outworn and the story-book outgrown. It is through the ideas slowly absorbed and the ideals firmly fixed at such times as these that the latent manhood in the master of the red slippers is to be developed and controlled.

When the days of boy life are over, when he has perhaps graduated into the "seven-league boots" which have led to power and success and he sees some other boy of more recent growth enjoying himself in slippers, will he not be reminded of that which is past, and may not the memory bring with it the desire for those qualities which came to his knowledge and won his admiration in his slippered youth? And when the slippers he wears are of more manly proportion and the hearthstone which invites of an evening is his own, will he not more gladly heed the invitation that he has already dear associations with domestic hours?

In these days, when school companionship is beyond your control, when outside influences are so strong and life is crowded with material interests, for the sake of the man you would have your boy to be is it not worth while to devote one's self very faithfully to his highest welfare? Provided with a pair of magic slippers, the source of whose power shall lie in their near association with delightful books, sympathetic fireside talks and all the best influences of home, see what can be done toward bringing him under the spell of their enchantment.

THE GRANDMOTHER.

Grandmother still sat weaving, weaving,
Blindly moving the ancient loom.
"Tell us a story past believing;
Stars at the window watch the room;
Fire is leaping, birds are sleeping;
Grandmother, sing to the ancient loom."

"Children, harken, the loom is singing,
All those little ones through the sky—
Flying stars of eternal winging,
Waiting, watching, wandering nigh—
All are listening, eyes are glistening,
Hearing the loom in the far-off sky.

"The loom is wisdom, the loom is living;
The loom is beauty, the loom is love;
The loom is laboring, weaving, giving—
This is enough for the stars above.
Beauty is old and anger is cold,
And love is labor and labor love.

"This is the song that is past believing,
Hear it, children, forget and play.
Over your heads I can see you weaving—
Your knees as high as your eyes today;
This is growing, the one great knowing;
Now, my children, forget and play."

—E. J. Ellis.

Some of our readers, having among their hometop treasures the first kind of "unimproved capital" described in *The Congregationalist* of Jan. 31, may be glad of an opportunity to invest it. Some of the teachers at Kobe College, Japan, have been making an

effort to secure a complete file of the *Century* for the college library. Vols. 20-48 have been completed, but the first nineteen volumes, which were issued under the name of *Scribner's Monthly* between 1870 and 1879, are still lacking. If any friend who is willing to contribute any of these will kindly write Miss Cora A. Stone, Clifton Springs, N. Y., before sending, duplication may be avoided.

HOW SHALL I NAME MY DAUGHTER?

BY KATE URSON CLARK.

An enterprising statistician has recently taken the trouble to go through the catalogues of several women's colleges, and he finds that a much more sensible system of nomenclature obtains among the parents of girls than forty years ago, especially in regard to diminutives, such as Nellie, Fannie, Susie and the like, which will always be popular as home pet-names but which should never be given in baptism.

The period which fell under the influence of Miss Porter, Mrs. Roche, Mrs. Ellis and Mrs. Mowatt, all of whom were intensely sentimental, was naturally an unfortunate one for the naming of girls. The "funny papers," which form so large a part of the popular reading nowadays, have done harm in certain directions. They have lessened the reverence for everything sacred and they have made men and women afraid and ashamed of expressing even a proper amount of sentiment, but they have done missionary work in the matter of names for men and women. The "chappie" twaddle of the "Algernons" and the "Claudes," the "Gwendolens" and the "Gladyses" has done wonders toward elevating and chastening the public taste in this regard. There was probably never a time when the English-speaking peoples gave their children of both sexes such dignified and really euphonious appellatives as today.

It is strange that parents do not reflect more upon this matter. They would all bestow, if they could, straight noses upon their children, musical taste, the money-making faculty and dozens of other gifts, which they are practically powerless to dictate. Almost the only thing which it is absolutely within their power to bestow is a name—a strong, significant, unobtrusive, yet sufficiently individual name—and this is a gift of no mean proportions.

The custom of continuing one name in a family throughout generations is an honorable one, and is usually acceptable, but sometimes that of handing down an ugly name thus is honored more in the breach than in the observance. Such a name is respected only in the immediate vicinity of such a family. The boy or girl bearing it produces, when he or she goes among strangers, a ridiculous first impression—and the first impression made by an unprepossessing name is almost as difficult to overcome as the first impression made by an unfortunate personality. Said a clever woman once, who had been a hoiden in her youth: "I could never have conducted myself as I did and maintained my position, if it had not been that my name was Rose. My beautiful name threw a sort of glamour over my uncouth actions." There was a profound philosophy in her reasoning. It is worth noticing that no president of the United States has ever borne a really ugly or ridiculous name.

Names of girls may be divided into classes, more or less distinctly separated. Of legitimate and desirable names there

are, perhaps, four classes: First, the stately names of the old English queens and their maids of honor, as the not only queenly but sacred names of Mary and Elizabeth; then Adeline or Adelaide, Agnes, Anne or Anna, Caroline, Clara, Margaret, Helen, Ellen or Eleanor, Emmeline or Emily, Florence, Frances, Gertrude, Harriet, Isabel, Susan, Jane, Catharine or Katharine, Charlotte, Alice, Julia, Louisa, Laura, Lucy, Matilda. Second, what may be called the quaint names, lately much in favor, as Dorothy, Barbara, Cicely, Janet, Lettice, Millicent, Ursula, Mildred, Phyllis, Olive. Third, Scriptural and religious names, as Rachel, Sarah, Ruth, Faith, Hope and Charity, Mercy, Grace, Lois, Lydia, Salome, Miriam, Esther, Chloe. Fourth, the purely romantic (many of them only forms of more stately names, but different in sound), as Maud, Violet, Blanche, Gladys, Zoe, Winifred, Vivien, Alma, Madeline, Constance, Evangeline, Ethel, Rosalie, Inez, Irene, Sybil, Pauline, Josephine, Estelle, Juliet, Lillian, Mabel, Edith. And, least desirable of all, the sentimental, as Angelina, Seraphina, Celestia, Aurelia, Belinda, Sophronia.

Especially beware of peculiar nicknames for children. Every one has heard the story of the man who, though christened by the sturdy and respectable cognomen of John, was yet universally known as "Presh." Inquiry developed the fact that his mother had called him "precious baby" until long past his babyhood. Then others took up the refrain, and he was "Presh" to the end of his days.

An old writer once gave the following rules for naming children, which are worth considering: First, the son should never be called after the father nor the daughter after the mother, as this course hinders instead of helping the identification which a name is meant to insure; second, the more common a last name the more uncommon should the first name be; third, no name should be given to a child which will suggest a ludicrous idea when written in full, or when the initial only is used; fourth, girls should have but one given name (as in the Society of Friends), so that when they marry they may retain their maiden as their middle names.

Not many people are familiar with the quaint lines of Mary Lamb (the sister of Charles Lamb) upon this subject. Here they are:

CHOOSING A NAME.

I have got a newborn sister;
I was nigh the first that kissed her,
When the nursing-woman brought her
To papa, his infant daughter.
How papa's dear eyes did glisten!
She will shortly be to christen;
And papa has made this offer—
I shall have the naming of her.

Now I wonder what would please her,
Charlotte, Julia or Louisa?
Ann and Mary, they're too common;
Joan's too formal for a woman;
Jane's a prettier name beside,
But we had a Jane who died.
They would say, if 'twas Rebecca,
That she was a little Quaker.
Edith's pretty, but that looks
Better in old English books.
Ellen's left off long ago;
Blanche is out of fashion now.
None that I have named as yet
Are so good as Margaret.

Emily is neat and nne.
What do you think of Caroline?
How I'm puzzled and perplexed
What to choose or think of next!
I am in a little fever
Lest the name that I should give her
Should disgrace her or defame her.
I will leave papa to name her.

It is worthy of remark, *apropos* of the foregoing stricture upon Edith, that Southey said in one of his sonnets, "Saxon Edith pleases me the best."

Closet and Altar

We cannot pray as we ought unless we live as we ought.

How are God's pledges that no evil shall befall His children to be reconciled with the obvious fact that Christians are compelled to suffer in this life trials as heavy as those of others? Is God untrue? Or is His consistency somehow trustworthy after all? Any believer who has been through the deep waters of sorrow can explain the mystery. It is no longer a mystery to him. As the Heavenly Father introduces air enough into the human body to counterbalance and neutralize the atmospheric pressure from without, which otherwise would crush and destroy us, so He imparts an inward strength and grace in our hours of trial which enable us to endure our burdens. He knows how much we should suffer loss in nobility of character if we had no afflictions. But He never forsakes us or fails to fortify our souls to bear them rightly, if we will allow Him.

When Jesus is present all is well and nothing seems difficult, but when Jesus is not present everything is hard.—*Thomas à Kempis.*

Walk in the Spirit is the direction of the apostle. But that walking is the difficulty. So hard, so very hard it often is. . . . But always the Spirit does wait on those who are willing to walk by it, and under God and Christ always will; and to him who does walk in the Holy Spirit all outward things are spiritual helps, and the Spirit of God makes itself felt not only from within us, but also by things that border our paths, that meet us in our walks, that are with us in our homes, . . . through the cold, pure beauty of sunrise and through the grandeur with which the sun sets and through the awfulness of the dark, . . . through words tenderly and wisely spoken by friends and through the ongoing of time as it enlightens and changes us.—*Mountford.*

God does not cease to be the God of love because men are low, sad and desponding. In the performance of duty, in meekness, in trust in God is our rest—our only rest. It is not in understanding a set of doctrines; not in an outward comprehension of the "scheme of salvation," that rest and peace are to be found, but in taking up, in all lowliness and meekness, the yoke of the Lord Jesus Christ.—*Robertson.*

Ask God to give thee skill
In comfort's art,
That thou mayst consecrated be
And set apart
Unto a life of sympathy,
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christlike touch.
—A. E. Hamilton.

We beseech Thee to give us Thy quiet peace here, that, amid all chance and change, we may have ever this comfort—God knows, God wills, God loves. May no storm have power to fright our steadfast hearts, and no change have power to go down to the deep things of our quietness; so that whatsoever shall abide or pass away, we may know that the Word of God has never changed, the Word of Thy righteousness, justice and truth. So may Thy changelessness be our stay, and Thy steadfastness our upholding. Bear us in Thy mercy through Jesus Christ our Lord. Amen.

Mothers in Council.

MOTHERS' MEETINGS.

While welcoming any suggestions which may revive the interest in mothers' meetings and make them more helpful, practical and attractive, we cannot afford to lose, or even to subordinate, the spiritual idea that was at the root of the old maternal association and which a glance back over its history proves to be a precious heritage from the praying mothers who banded themselves together at the beginning of this century. The first suggestion of such an organization came to Mrs. Edward Payson, one of the most high-souled of women, as in her nursery she pondered her responsibility for the training of her children with a deep realization of her insufficiency. Her idea of forming a society in which "Christian mothers should band together for associated prayer and effort in the responsible work of training their children in the fear of God" was immediately put into execution. The first organization was effected in Portland, Me., in 1815 under the direction of Mrs. Payson; the second was formed the succeeding year in the Old South Church, Boston, by Mrs. Huntington, wife of the pastor.

The movement grew rapidly, extending to various States as well as to Canada. Instances are known where the fire then kindled was never suffered to go out, but in the course of a few years the general enthusiasm languished in many places, and it was not until the troublous times of 1860, when many a brave mother needed the sympathy and support to be found in this organization, that mothers' meetings were newly formed and began once more to thrive and increase. A circular issued from New York and Brooklyn in 1860, calling for a mothers' concert of prayer in October, was widely disseminated and met with general favor. Mrs. Albert Bowker was instrumental in awakening interest in the movement in Boston, and after a preliminary gathering, at which every Congregational church in the city was represented, a public meeting was held for the formation of a Union Maternal Association in Boston, and plans were made for the extension of the work in New England and elsewhere. This meeting in Park Street Church was attended by nearly 500 mothers and prominent ministers made addresses. The first president of the new organization was Mrs. Samuel Hubbard, who was succeeded after some years by Mrs. Albert Bowker.

Steps were soon taken to broaden the scope of the union, admitting different denominations to its membership. At the first annual meeting, held in May, more than 1,000 mothers were present, and the annual report registered thirty-one maternal associations and mothers' meetings, including circles among the Irish, Swedes and Germans. Doubtless the largest special gathering of mothers ever held in this country convened at Worcester in 1864 in connection with the meeting of the A. B. C. F. M. Who can estimate the spiritual power generated in these humble circles of women during the war, as their prayers went out to children on the battlefield or to little ones left fatherless at home? Said one, "We seem to be shut up to prayer; our help must come from God."

And so the mothers' meetings increased in numbers and influence. In 1869 sixty associations were reported. Very early the city missionary work was made prominent and special meetings arranged for the poor and ignorant mothers. In several instances a city missionary was called in to give advice in managing refractory children. An old report of a Brooklyn association, in describing the topics discussed at its meetings, says: "Proper diet for children we have considered as an important item, not merely as regards their health but also their morals." Thus it will be seen that a broad interpretation was put upon that clause in the constitution which declares the mothers shall meet "for mutual

council in reference to maternal duties and responsibilities." Nevertheless, the gatherings were essentially prayer meetings, sometimes including Bible study, and the secret of their success seems to have been in the stress laid upon associated prayer as well as the fostering in the heart of every mother a longing for the spiritual health of her children. Is there not a lesson here for the mothers of today?

CHILDREN AND SERVANTS.

I cannot fully indorse the answer given in the issue of Feb. 14 concerning the proper way to treat a little girl who was under the hurtful influence of an Irish nurse. Seemingly, it would be better for the child if Norah could be dismissed at once. I fear it would be at the expense of the little girl were she retained, even with the idea of seeking to establish in her a judicious character. If, however, for reasons not mentioned, her dismissal is impossible, a plain, wholesome talk with her might help matters. But to the questioner I would add, keep the child with you as much as possible. Make yourself attractive to her. Play dolls with her. Tell her a story after she is in her little bed at night. Invite confidence, especially at that time. In short, teach her to associate you with fun. Do not find fault with her unless absolutely necessary, then take the child on your lap (with no spectators), bring her little face close to yours and you will more easily get at her heart and influence her.

PATIENCE STRONG.

THE VAIN LITTLE GIRL.

We extract from a long letter the substance of a reply concerning the manifestation of incontinent vanity in a child:

"When I was a young mother I tried to bring up my children according to rule. I read everything I could find on the subject of child nurture, and it is a wonder that my oldest boy ever survived some of those early experiments. Looking back over a long period of years, I can see that my failure was in trying to fit other people's methods to my boys and girls. It was like trying to wear other people's clothes. You cannot treat children as you do plants. Each one must be managed separately. And so, in my later years, I have thrown specific methods to the winds and settled down on a few broad, general principles for the government of my family. One of these principles is to *displace the evil with the good*. . . . I had a most humiliating experience in the effort to break up a habit of fibbing in my first boy. I consulted with other mothers and tried every plan they recommended, but the habit only became worse. In despair I said, 'I'll give up attacking this evil directly and make the truth so attractive that he will want to speak only that.' . . .

Without going into details as to the treatment of her son's propensity to falsehood, we append some of her suggestions for the mother of the vain little girl:

"Ignore as far as possible what others say in her presence as to her looks or dress. Guard your own speech as to clothes so that the child may not get an exaggerated idea of their value. Cultivate a taste for the truly beautiful in pictures and objects entirely outside, and separate from, her own personality. In short, displace the thought of beauty as associated with herself by introducing the idea of loveliness as manifested in character and in nature. Most children can appreciate moral beauty, and such books as Mrs. Ewing's *Story of a Short Life* will aid the mother in the work of developing this sense."

F. S. B.

It is play for a boy to grow bigger but it is work for a boy to grow better.—*Dr. Parkhurst.*

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

LESSON FOR MARCH 10. THE RICH YOUNG RULER.

BY MRS. CLARA SMITH COLTON, PATROLOGUE, N. Y.

The "kingdom of heaven" and "eternal life" are apt to be understood by children to mean simply "going to heaven when we die." Show that it was not only this which the young ruler refused, because he loved his money so much, but also all the wonderfully useful life which might have been his if willing to follow Jesus. Tell the story given below, then tell the lesson story, following the Bible text as nearly as possible. Compare the rich young ruler's refusal with Jamie's, showing how vastly more he gave up by foolish selfishness than did the little boy whom the children will see acted wrong and foolishly. Show that it is not being rich, but loving money or some pet plan or pleasure more than we love the service of Jesus, which may keep people out of the kingdom of heaven.

Occupation for hands.

Let the children make weighing scales. Give each an unsharpened lead pencil, some tiny tacks, eight strips of narrow ribbon or cord about eight inches long, two circular pieces of heavy cardboard about three inches across. Fasten the ends of four cords together to each end of the pencil. Fasten the other ends of the four cords at equal distances apart on the edge of each circle of cardboard. Write on three little cards or bits of paper with gilt, "Being with Jesus and learning of Him every day," "Teaching many people about Jesus so that they might go to heaven to live," "Joy forever in heaven with Jesus." Let the children rub pencils over papers on coins to make the imprint as they are fond of doing to make "paper money." Place these with real pennies and nickels on one side of the scales, with a paper bearing the words, "The rich young ruler's choice; he forgot that he could not take his money with him when he died."

JAMIE, A STORY FROM FACT.

Once there was a little boy named Jamie who lived by the sea, and he thought that the finest thing in the world was to be a captain of a sailboat. He was at the dock watching the boats whenever he could be there, and on Saturdays he always tried to get some captain to let him go with him on his day's sailing trip. Nothing seemed worth so much to Jamie as a chance to become a sailor, and at last one of the captains promised to take Jamie on his boat to learn to be a sailor lad when he should be a few years older.

After this Jamie thought of little but the sea and boats and sailing. One day he came home and found there, talking with his father and mother, his Uncle James whom he had never seen, although he was named for him. Jamie had often heard his father talk of how good and kind this uncle was. He had come now to take Jamie to be treated like an own son; he had no boys of his own, but Jamie's father had five, and was a poor hard-working man. He wanted Jamie to go to the best schools and have every chance to become good and wise and able to help others. The uncle owned a great factory and gave work to many families and helped them to get little homes, and the people loved him.

He wanted Jamie, when he was old enough, to learn to do part of this work of caring for the great business when he himself should leave that part of his work. Then Jamie could have part of his uncle's beautiful home for his own and money to help his parents and brothers. What a great chance for a boy! How thankful and eager and happy Jamie must have been! You will think it very strange when I tell you that Jamie was not glad; he was sad and scowled, and said he wanted to be a sailor so much that he could not give it up. His parents said, "What is that when you think of what your uncle

offers? Just to be with such a good man and to be taught by him is better and will make you happier than the sailor's life that you now love so much. Think of the good you can do to others and of a part of that beautiful home for your own some time." But Jamie still said he loved the sailor's life more and said, "No, I will not give it up."

The kind uncle did not want him unless he came willingly and joyfully, so he went away with his loving heart full of pity and sadness, for he knew how happy and useful a bright boy like Jamie might have become if he had only gone with him to be helped and taught as he wished.

SUGGESTIONS ON SLEEP.

Never awaken a person who is ill even to give him medicine unless by definite instruction from the physician.

It is bad to sleep in such a way that the light will strike the eyes before it is time to wake in the morning. It is unwise to go to bed hungry and often equally unwise to retire immediately after a heavy meal.

Avoid sleeping in an undergarment that has been worn during the day. If the change from woolen underwear to a cotton night-dress produces a chilly sensation, then provide one of soft, light flannel. Such a garment has the additional advantage of requiring less bed clothing.

Mr. Edison claims that people do not need several hours of continuous sleep, and that a few minutes, or an hour, of unconscious rest now and then is all that is required. He says that the habit of sleep was formed before the era of artificial light when people had no other way of spending the hours of darkness. At one time he worked for seventy-two hours without sleep. But we doubt if he ever wins the world to his theory even with his wizard's power of turning night into day.

A medical journal gives this recipe for sleep: "Dismiss from the mind the cares and worries of the day, forgive all enemies, relax the brain, and commit one's self to the great Power that rules the universe in confidence and hope." Few public men have followed this rule more absolutely than Gladstone, who sleeps like a child from the moment his head touches the pillow. After the defeat of his home rule bill in Parliament in 1886 he went home in the early morning and slept, as usual, his full complement of eight hours.

THE FORMATION OF HABITS.

Professor James of Harvard University gives the following sensible advice on the subject of habit and its formation:

First, it is important to get all one's minor habits—such as hours of rising and retiring and hours of work—fixed and automatic in early life, thus giving the higher activities of the mind a chance for unfettered development during the years of maturity. Second, start on any new habit you have resolved to form with a strong initiative. Be prompt at your first engagement, punctual in your hours of work, or whatever else you have undertaken to do. A good start affords a strong impetus to continue in the same direction. Third, don't allow an exception of any kind with a newly formed habit. It is like dropping a ball of twine which you have begun to wind up. You will lose a great deal more by one fall than you can gain in the same length of time by your hardest exertions. Fourth, never consider a habit or a principle as fixed unless you have carried it out in an action.

MEAT-EATING AND BAD TEMPER.

Mrs. Ernest Hart, who accompanied her husband in his recent trip around the world, appears to come to the conclusion that meat-eating is bad for the temper. In the *Hospital* she says that in no country is home rendered so unhappy and life made so miserable by the ill-temper of those who are obliged to live together as in England.

If we compare domestic life and manners in England with those of other countries where meat does not form such an integral article of diet, a notable improvement will be remarked. In less meat-eating France, urbanity is the rule of the home; in fish and rice-eating Japan, harsh words are unknown, and an exquisite politeness to one another prevails even among the children who play together in the streets. In Japan I never heard rude, angry words spoken by any but Englishmen. I am strongly of opinion that the ill-temper of the English is caused in a great measure by a too abundant meat dietary combined with a sedentary life. The half-oxidized products of albumen circulating in the blood produce both mental and moral disturbances. The healthful thing to do is to lead an active and unselfish life, on a moderate diet, sufficient to maintain strength and not increase weight.—*Boston Medical and Surgical Journal*.

Is it not true that, as Jacob's life seemed to hang on the life of Benjamin, so your father's life hangs more and more on your life? Do you write him often? What better possession than a father's love?—D. O. Means

Buckwheat Cakes

"az iz"

Buckwheat Cakes

are made with

Cleveland's
Baking Powder

Try the recipe. *

Cleveland's, the best that money can buy.

* The recipe is given in our cook book. A copy mailed free on receipt of stamp and address.
Cleveland Baking Powder Co.,
81 Fulton St., New York.



Two Mince Pies, equal to our Grandmother's, from each package of None-Such Mince Meat, without the worry and work. For sale by all Grocers.

MERRELL-SOULE CO.,
Syracuse, N. Y.

The Conversation Corner.



WASHINGTON had his George the Third and our Corner has its Despot! The latter returned my proof last week with the two following paragraphs left out. But this boy must have his conundrum, and the general be brought out again to introduce him:

WORCESTER, MASS.

Dear Mr. Martin: Did it ever occur to you that Capt. John Smith was great-grandfather of the United States? My history says that Captain Smith did so much for Virginia that he is sometimes called the Father of Virginia. Virginia is called the Mother of Presidents. Washington was a Virginian and he was the Father of his country. Does not that prove that Captain Smith was the great-grandfather of the United States? LEROY B.

I should say it did. I have just read in an article in the February *Century* that General Washington is said to have planned the battle of Bunker Hill in the old house in Cambridge where Dr. Holmes was born. Can that be proved? Did Washington plan the battle of Bunker Hill at all?

I have received several requests to warn Cornerers against the latest million-stamp-collector, and as our imitation of Trumbull's famous portrait of Washington represents him as dropping down miniature likenesses of himself in the shape of two-cent postage stamps, this is the place for it, although most of you must have already read the exposure in the daily papers. The device was on the familiar "chain-letter" plan, which was supposed to have outlived its usefulness as a vexatious method of begging contributions for some worthy charity. The letters were in this form:

MATTAKESSETT.

Miss Alice C. Bradford, Plymouth: A medical institution has offered to treat a young lady of Kaneville, who has been a cripple since six years of age, if she could collect one million canceled stamps; so we have started the chain in which you are asked to aid. Make three copies of the letter as I have done, only changing the date and putting the next higher number at the top, numbering all the same, and signing your own name. Return this letter with ten or more canceled stamps to Miss Edna R. Brown, Kaneville, Kane Co., Ill. Also, the names and addresses of the three to whom you have written and they in their turn are asked to do the same. Any one not wishing to do this is asked to return the letter to Miss Brown, that she may know the chain is broken. Although this may seem a very small thing to you, yet any one breaking the chain will involve serious results to this enterprise. The person receiving No. 50 will please return this letter without making any copy as that ends the chain. Yours truly, BETTY ALDEN.

Now, this looks very simple, innocent and pretty. The only risk seems to be lest some careless or unsympathetic person should "break the chain" and thus "involve serious results to the enterprise!" The fifty letters were apparently written. That received by Sarah Noah was No. 19, and with cheerful alacrity she mailed the copies to three like-minded candidates for benevolent work. One Corner boy sends me copy of his letter—No. 35. An old friend of mine away down on the St. Croix River, within a biscuit's toss of New Brunswick (who never allows any one to get to the windward of him), sent me the appeal—No. 47. I took the liberty of breaking my link in the chain and returning the letter to Miss Edna R. Brown, asking the name of the "medical institution," and one or two other practical ???. No reply has been received.

Noticing the location of Kaneville, I also wrote to a Corner boy near by and received

from him a cutting from the "home paper" of Kaneville, trying

... to discourage the farther sending of stamps to Mattie Gorman. She already has more than she knows what to do with. It is estimated that she has four or five millions. From fifteen to twenty thousand letters a day containing stamps, besides numerous packages both by mail and express are received.

There is a romantic side of the matter, too, for our member writes:

You will notice that the article says, "Mattie Gorman." Miss Edna R. Brown started out to get stamps for Miss Gorman, who is the cripple, and has since married her brother. I do not know of any medical institution, and it certainly cannot be a very big affair if there is one at all. BRADLEY B.

The ludicrous side of the affair is the distressed condition of that little country town, with 400 people, utterly swamped by the tremendous response to their appeal for charity, the ministers, postmaster and doctor receiving scores of letters asking about the case, bushels of letters still unopened, 170,000 letters a day coming in at last accounts, the "seventeen sacks of mail" preventing the stage-driver from carrying passengers (for Uncle Sam's letters always have the preference), the postmaster general writing from Washington to know who these parties are, etc.

The remarkable thing about it is the incredible number of letters which would have come in if I and others had not broken the chain! A Corner boy, whose mathematics I have no reason to doubt, tells me that if all the fifty "links" had been completed, the total number of persons sending would have been three hundred and fifty-nine million trillions, and the number of stamps, if all sent only ten each, ten times that amount. He says there are not so many people living on the globe. (How many are there, Cornerers?)

The satisfying thing to me is that one stamp collector has stamps enough—it is the first instance I have seen! The moral of the incident is, to give "chain-letters" a wide berth and to distribute charity only where you know it is all right to do so. A million of stamps can be collected and sold, for the superintendent of the Baldwinville (Mass.) Hospital writes me:

We usually get about \$100 a year out of the stamps. It hardly pays for the work, but the children get occupation from it.

Here is a letter from a little girl there, which was omitted two weeks ago:

Dear Mr. Martin: You are very kind to send us stamps. I thank the little children very much. I am ten years old. I had hip-joint disease when I came here, but I am well now. I have been here four years. GRACIE B.

And now somebody sends me a London paper with note of an auction sale of stamps, a Mauritius stamp selling for £92 and one from Ceylon for £130—what would Washington have said to that?

And here is a patriotic thing to close with—I heard Secretary Ryder tell it last night in a very interesting address on the Highlanders of the South. A recent colony of Waldenses among the mountains of North Carolina celebrated their first Fourth of July last summer, their pastor translating into Italian the Declaration of Independence, while they cheered the American flag hoisted over their schoolhouse. Ask your father to tell you who the Waldenses were, and who wrote about them "scattered on the Alpine mountains cold."

Mr. Martin

Good
Oatmeal

Steam
Cooked
That's Why

is fuel food.
It supplies energy, furnishes motive power.

H-O Hornby's
Oatmeal

is the best of good oatmeals.
Cheap oat meals damage more than they repair.

H-O {Hornby's} Company, N. Y.
Oatmeal

GRATEFUL-COMFORTING.

EPPS'S COCOA

BREAKFAST-SUPPER.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labeled thus: JAMES EPPS & CO., Ltd., Homoeopathic Chemists, London, England.

Yes,

There are many makes of perfume, and all of them have a more or less pleasant odor, but, if you wish those that are true to the fragrance of the flowers, and suited to a cultivated, refined taste,

Buy

Lundborg's

Try EDENIA. Anywhere and everywhere.

LADD & COFFIN,
New York.

HERBERT JOHNSON'S QUINTET CLUB
Can be engaged for Concerts, Club Dinners, Private Musicales and Funerals. Also Vocal Lessons. Send for circular, 474 Columbus Ave., Boston.

The Sunday School

LESSON FOR MARCH 10. Mark 10: 17-27.

THE RICH YOUNG RULER.

BY REV. A. E. DUNNING, D.D.

The two young men whom this lesson introduces to us as meeting in the public road had much in common. They were probably not far from the same age. Jesus was about thirty-three years old. The other young man could not have been many years younger than Jesus. He was a ruler, probably in the synagogue, and had therefore gained influence in religious circles. Both accepted the commandments of God as the rule of their lives. Both had noble ideals and sought earnestly to realize them. This interview between them brings into view the true aim in life and the one way to accomplish it. We consider:

I. *The young man seeking eternal life.* He had been seeking it along honorable lines. He had lived a manly, upright life. He had faithfully, as he believed, kept the commandments of God; and Jesus Himself said that to do this was to inherit eternal life [Luke 10: 28]. When he heard of Jesus he recognized in His character one who could help him to realize his ideal. When he met Jesus he ran to Him, knelt before Him and called Him "Good teacher." He asked the question uppermost in his thoughts, a question every noble youth would like to have answered with authority: "What good thing shall I do that I may have eternal life?" He longed to do some heroic deed by which he might win the favor of God and to inherit, as His child, His greatest gift. His state of mind was that of multitudes of Sunday school pupils who today look trustfully to their teachers with the same question in their thoughts.

II. *The love of Jesus for the young man.* The great teacher met the young ruler's question by another, inviting him to tell how far he trusted the wisdom of the teacher he had chosen. "Why askest thou me concerning good? Only God is good." Did the young man see the highest ideal, God manifested in the rabbi before him, or only a human teacher? He made no reply to this question. Therefore Jesus made to him the answer which any other Jewish teacher would have made, "Keep the commandments." This the young man believed he had done, but his conscience was not at rest. He wanted to do something more. "What lack I yet?" [Matt. 19: 20.]

His eagerness to do some brave deed, so genuine and pure, called forth the admiring affection of Jesus as He looked on him. Jesus had special friendships. He chose twelve from among His disciples to be with Him constantly, three from these twelve to share His deeper experiences, and one to be admitted farthest into His inner life [John 19: 26; 20: 2]. Two things in the young ruler, apparently, kindled the affections of Jesus:

1. *Youth.* It has special attractions. It is peculiarly the time in life to gain the friendship of the good. Young people say, "There will be time enough to become a Christian by and by." There may be time, but there will not be youth. Young love wedded is sweetest through life; so youth consecrated to Christ gives value to life never to be gained by those who wait till later years.

2. *Unstained youth.* This ruler could look his teacher in the eye without flinching. So far as he knew he had kept the commandments of God. How could Jesus help loving such a transparent soul? Sowing wild oats may have an attractive sound, but it means the same thing as staining the character whose purity wins the love of noble and true men and women.

3. *Youth seeking the highest good.* If the young man had been satisfied with what he was, he would have attracted no extraordinary attention from Jesus. Virtues, like the manna gathered by greedy Israelites, spoil as soon as their possessors have enough and to

spare. But the earnest cravings of the young for the best things win the love of all who are susceptible to noble possibilities of character. Jesus was and is peculiarly drawn toward young life, free from selfish indulgences, longing for better things and seeing in Him the ideal life.

III. *The young man's failure to get eternal life.* He wanted to do a brave deed. Jesus told him to do the thing which for him required the greatest courage. It was to give up his wealth for Christ's sake. That was the supreme test for him, for his affection was centered on his wealth. It might not be the test for many. Christ does not command every one to sell all that he has, for if such a universal command were given and obeyed there would be no one to buy. But He does demand that the supreme choice shall be fixed on Him as the condition of discipleship [Matt. 10: 37]. This young man did not lack right desires; he earnestly wished for eternal life. He did not lack good character; he had kept the law as he understood it. He was a good son, a faithful citizen, a pure man. He did not lack reverence; he knelt before Jesus. He did not lack humility; he made open confession of his pursuit of eternal life. He did not lack orthodox belief, nor a humane and tender spirit. But with him the question was, would he surrender his riches or surrender Christ? Less noble characters than this young ruler have found less severe tests sufficient to prove them unworthy of discipleship. Not seldom young men and women, whose higher natures have been roused by Jesus as He has presented Himself to them, have inquired the way of eternal life, yet when that way has been pointed out to them, they have chosen instead some social amusements, harmless perhaps in themselves, but which their consciences have placed in the light of an alternative. Christ demands absolute allegiance to Himself, implicit consecration, the soldier spirit. He is ever looking for heroes. Those who choose Him He makes heroes indeed. But if any one wishes he could love Christ and does not, let him study His moral loveliness. Let him look to God as He appears in Christ to a sinner. To such seekers God will appear in His glory, and surrender to Him will be the sweetest privilege.

IV. *The peril of trusting in riches.* The meeting of this young man with Jesus and its results made a deep impression on Him and on His disciples. He was led by it to teach them truths about the love of money which were never more important than now. Wealth is overvalued and manhood is cheapened in comparison with it. Money is needed to carry on missions, but the very urgency with which it is called for exalts wealth unduly. The kingdom of God needs men and women more than it needs money. Jesus Christ brought the gospel to the world in poverty. His disciples were not rich and they received no large collections, yet they spread the knowledge of the gospel through the nations.

Young people can serve Christ and do good to society by training themselves to simpler habits of living. The happiest homes are by no means those of the rich. Life's choicest pleasures are independent of wealth, which promises to many what it does not give. "The deceitfulness of riches chokes the word." "They that desire to be rich fall into temptation and a snare." "If any man love the world, the love of the Father is not in him."

To really give up everything for God is no strange thing and never fails to enrich the giver. Abraham did it when he left his country and went out, not knowing whither he went. Moses did it when he turned his back on the Egyptian court. Christ's disciples said, "Lo, we have left all and have followed Thee." Luther did it when he forsook the church of his fathers. The Pilgrims did it when they came to settle in the wilderness of New England. Have any of them failed of their reward? More men are doing it in this

generation than ever before. "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive a hundred fold and shall inherit eternal life."

THE CHURCH PRAYER MEETING.

Topic, March 3-9. Do All Have Equal Spiritual Opportunities? Rom. 5: 11-21; Rev. 22: 16, 17.

For becoming Christians. For Christian service. In what sense no? In what sense yes?

(See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, March 10-16. Everything for God. Luke 14: 25-33.

This incident in Jesus' life brings out vividly His remarkable insight and wisdom, and in itself is sufficient to raise Him above other men. Not so very long before He had been pleading with the multitude to come unto Him because He offered them an easy yoke. Now, in the light of His popularity, He begs them solemnly to count the cost of discipleship. We recall the occasion when Garibaldi halted his troops and in an impassioned speech said, "Comrades, before you are hunger and rags and suffering, but let him who loves his country follow me." But that test had reference to a specific and immediate end, while here was the founder of a great religion laying down conditions which should obtain for all time. They were conditions touching not the entrance upon Christian discipleship merely but continuance therein. The young convert in the ardor of his first love is often eager to break with the old life, to venture upon a heroic mission, but when the excitement of the hour passes and Christ appears not to call him to romantic endeavor then the questions arise, How will he meet everyday ordeals? How will he live a life of absolute consecration?

Our subject brings us close to the catechism definition of the chief end of man, and with all our modern efforts to formulate our faith anew we shall not get any better statement of the end of life than the glorifying of God. For if the Christian belongs to God at all he belongs to Him utterly—not a fragment of his time, not a passing thought now and then, not a tithe of his income, but every talent, every possession; not moments when one is conscious that his life is serving some useful end, but moments of depression and defeat, of waiting and of discipline. This does not mean extravagant or fanatical exhibitions of consecration, but such close touch with God that all one's thinking and speaking and acting bear him along into fuller fellowship with God and wider fields of service.

"Everything for God" has been the watchword of devoted Christian souls all through the centuries, but with differing degrees of light as to the immediate duty it has expressed itself quite variously. To a Simeon Stylites the words meant rapt communion with the Infinite, and better to secure that priceless boon he took his stand upon the marble pillar until his form stiffened. But to a William Booth, "everything for God" means "everything for men," and while he, too, values and enjoys that fellowship of spirit which is with the Father and His Son Jesus Christ, he sees that he can best attain it by plunging into the foul stream of humanity and rescuing the rotten human driftwood hurrying on to its doom. Let us be thankful that we live in these rather than in the old days, and let us seek to be possessed with a similar Christlike passion for lifting and serving others. Thus we, too, shall glorify God.

Parallel verses: Ex. 32: 29; Matt. 5: 29; 8: 19, 20; 10: 24, 39, 40; 22: 37; 1 Cor. 6: 19, 20; 8: 11-13; Gal. 2: 20; 1 Thess. 5: 23, 24; 2 Tim. 2: 19, 21; Heb. 12: 1, 2.

PROGRESS OF THE KINGDOM. OUR OWN WORK.

Treasury of the C. H. M. S. Generous as have been the gifts to the Home Missionary Society during the past months, unless the receipts during February and March amount to \$25,000 more than the income during the same months in 1894, the society will close its financial year March 31 with a great increase of indebtedness. It will be remembered that this organization at the opening of the year had a debt of \$88,000. Steps were instantly taken to reduce expenditures about \$75,000, of which \$64,000 fell directly upon the field, increasing the work and hardship of our devoted home missionary pastors. They have, however, met the emergency heroically. Many of them who previously had had the care of but a single parish have cheerfully assumed the extra labor of a circuit rider, in some instances serving four or five churches that the interests of the work might not suffer. Certainly the fruits during this trying year demand a corresponding self-sacrifice on the part of the churches which contribute to their support. The receipts during the first ten months of the current year show a gratifying gain of more than \$60,000 over those of the same time last year, but in order to meet current obligations the debt has necessarily been increased to \$151,000. The great question is, will the churches in the month which yet remains make a supreme effort to enable the C. H. M. S. to close its year without adding to the debt of March 31, 1894?

The Bright Side of Missionary Service. Persons who regard missionaries with a feeling of compassion, thinking only of the hardships and sacrifices and discouragements of their work, should read the bright, cheery letter from Miss E. Theodora Crosby of Micronesia in the February *Life and Light*. It is bubbling over with the joyousness which fills her heart as she returns to her beloved work after five years in this country, where she was detained by ill health. Those who listened to her addresses during the last year or two will remember how longingly she spoke of a return to her pupils, and will rejoice with her in the glad welcome she received at Kusaie. There are many little touches in this first letter which show her eagerness to resume her work. As the vessel nears Kusaie she says: "You may be sure there is very little sleep for the remaining hours of the night; it is hard for me to realize that the Kusaie of my waking and sleeping dreams is before me"; and farther on, referring merrily to the misadventures of her journey, she writes: "One learns in Micronesia to take joyfully the spoiling of one's goods; and after all these and others are of minor importance compared with the blessedness of being here, and the love of our boys, and everything!" Another of our missionaries, who has been in the field thirty-six years, recently expressed his satisfaction in the service thus: "I love the work more and more, and it will not trouble me if I never see America again."

European Turkey. The new work which the American Board has opened up in Salonica is now fairly under way. This city, of about 80,000 inhabitants, is practically identified with the ancient city of Thessalonica, and is connected by railway with Constantinople, Bulgaria and various parts of European Turkey, making it a desirable center for missionary operations. Dr. House and Mr. Haskell, Jr., with their families, are to reside there. In a recent letter Dr. House writes: "Brother Haskell has begun weekly services in our house. We have of course but a few hearers as yet, and yet I have felt encouraged. Last Sunday I was away on a tour to Kokush, an interesting town within easy reach of this city. There I met an interesting inquirer in the person of a teacher from a near village, a very serious and learned man. Mr. Haskell is off on a tour now to Yenedje with a Bulgarian helper; so you see we are launching

out into the work. The field is large and among the crews of a few ships there is already a membership of fifty-three. very important one, and there are many difficulties in the way."

THE WORLD AROUND.

Mission Boards in Conference. Representatives of nearly twenty foreign missionary societies in the United States and Canada recently held the third of their annual conferences at the Church Mission House, New York. Congregational missions were well represented, Rev. Dr. A. C. Thompson acting as chairman of the meeting, while papers were read on the Japan-China War by Dr. Judson Smith and on Industrial Missions in Foreign Lands by Dr. J. L. Barton. An important feature of the conference was the agitation with regard to the question of self-support by native churches. A committee appointed a year ago to consider this subject and collect facts regarding it made a report through its chairman, Dr. Judson Smith, showing good progress in self-support among some of the foreign churches, notably in the Baptist Burma Mission and in some of the American Board stations in Turkey. However, as the statistics upon this matter are still incomplete, the same committee was continued for another year, and the problem will be kept before the missionary societies with the hope of stimulating a spirit of self-help on the foreign field. The purpose of these annual gatherings of representatives of great missionary bodies is the mutual interchange of opinion on the conditions and problems of mission work, the formation of plans by which all may work in harmony and for the best good of the cause, and above all the fostering of a spirit of good fellowship among the different denominations. One of the secretaries present said that such a complete spirit of unity prevailed at the meeting this year that it was not necessary to remind each other that all were working for a common cause. They simply took it as a matter of course and never thought of speaking of it.

British and Foreign Bible Society. Another new language has just been added to the Bible Society's long list, bringing up the total number to over 320. This time, as in some other recent instances, the new version is for Africa. It is a translation of the gospel of St. Matthew into Kisukuma, the language of the Basukuma people, whose country lies immediately south of Lake Victoria Nyanza. When the Bible Society was founded in 1804 there was no living version of the Scriptures in any African language, whereas now there are between sixty and seventy on the society's list. The Pashtu version of the Bible—the gift of English Christianity to the Afghan people—is now approaching completion. In 1889 the New Testament was issued by the Bible Society, in addition to a portion of the Old Testament, and the remainder is now being put through the press.

A New Scheme in the Salvation Army. One of the latest movements in the Salvation Army is General Booth's new scheme for organizing a work in the armies and navies maintained by the different governments of the world. A large number of soldiers and sailors in different countries have attended the army meetings and found help and blessing there, but in too many cases the enthusiasm and high purpose have disappeared amid the temptations with which they are beset on every side. It is thought that if these men knew there was a permanent department with officers set apart to help them in spiritual and temporal needs they would be less easily discouraged. The plan is to organize a system by which every soldier and sailor who is a Salvationist shall have his name enrolled at international headquarters and as he goes from port to port he shall be welcomed as a member of the local corps. The general hopes in time to have a brigade in every regiment or squadron, whose members can carry on aggressive Christian work wherever they are. A splendid beginning has been made in Plymouth, Eng., where

GOING BACK TO FOUNDATIONS.

History may be made dull or fascinating according as it is merely a chronicle of ancient facts with dry discussion of the evidence which proves them to be facts, or a bringing of the former life into the present with voices of counsel to living men and appreciation of living conditions. Dr. G. L. Walker has recently furnished an illustration of the latter use of history by a sermon to the First Church of Hartford on the 261st anniversary of its founding. His topic was Thomas Hooker, the first preacher to that church. Dr. Walker has written a biography of Hooker, and has also in sermons and addresses treated the subject in so many ways that it is difficult to imagine how he could say anything fresh upon it. Yet he made Thomas Hooker stand again in the pulpit of the First Church, and fitted the thoughts more than two centuries old into the life of today as though Hooker was piercing the sophistries of this present time with the weapons which are not carnal but mighty to the pulling down of strongholds. Here is a specimen of the ancient hero brought into today:

Plainly this man, living today, would be a man sympathetic with liberty and the large privileges of humanity everywhere. The needy and the downtrodden would have in him a champion always. He would have been an anti-slavery man in days when anti-slavery views were not as fashionable as they after a while came to be. He would be a temperance man, and would not relish having a licensed dram shop standing within a hundred feet of the door of the First Church of Hartford, and almost equally close to his grave. He would be an opposer of tyranny and injustice of all kinds, whether the tyranny and injustice of capital, class distinction, birth privilege, or the subtler but sometimes equally arrogant injustice and tyranny of Pharisaic virtue and dilettanti scholarship. This is quite plain. But equally plain is it that the liberty he would claim for every man is a liberty subject to law. The privilege he would demand for all would be a privilege compatible with the welfare of all. No anarchist he, no socialist. No wild doctrinaire declaiming against property, and loosening by his influence the stern demands of industry and self-control and prudence, as the recognized conditions of success. How he would brush aside with a whiff of clear, bracing common sense a great deal of the well-meant twaddle that has of late found utterance in many of our pulpits, whose effect has been to intensify rather than to ameliorate the antagonism between employers and employed, to encourage the idea that anywhere in this world anything lastingly good can be got by anything but honest labor, and which has disseminated broadcast the idea among those all too ready to welcome it that the church of Christ is and has been a hindrance rather than a helper to the welfare of mankind! No, this man was a democrat, but not a fanatic. He was a statesman, not a demagogue. He was cautious, wide-minded, and he saw the proper boundaries and limitations of his most radical principles.

A PERIL OF FRIENDSHIP.

A bundle of letters by Charles Lamb was unearthed recently in a Birmingham garret. In one of them there is a revelation of the man's humility which is most interesting and suggestive. Said he to one who wished to be friendly, and who seemed to be rapidly verging upon a state where he was likely to deify Lamb:

I do not wish to deter you from making a friend, a true friend, and such friendship, where the parties are not blind to each other's faults, is very useful and valuable. I perceive a tendency in you to this error. I know you have chosen to take up a high opinion of my moral worth, but, I say it before God and I do not lie, you are mistaken in me. I could not bear to lay open all my failings to you, for the sentiment of shame would be too pungent.

Literature

BOOK REVIEWS.

DR. PARKHURST'S BOOK.

It is entitled *Our Fight with Tammany*. It is a clear, comprehensive narrative of the recent uprising in New York against the corruption of the illegal and tyrannous rulers and especially of the part in that revolt taken by the author himself. Necessarily he has written much about himself but in no spirit of boastfulness. He has aimed not to glorify himself but to make plain and emphatic certain principles and methods of righteousness which are vital to civic purity.

One lesson of this impressive narrative, and the first to suggest itself, is that public affairs rarely grow to be so bad that they cannot be reformed. It is only necessary to focus public sentiment and effort sufficiently upon the evil to be remedied. This of course is exceedingly difficult, but it can be done. The lack of mutual acquaintance and of united effort on the part of would-be reformers can be supplied. Another suggestion is the tremendous power of a single, cool, courageous, persistent, patriotic citizen, animated by a righteous purpose and a sturdy faith in God. Dr. Parkhurst undoubtedly possesses unusual qualifications for successful leadership in such a movement but so do other men. Where reform is needed there should be no delay until a recognized leader shall have been discovered. Any man who is willing to make a beginning where he happens to have opportunity and to follow up the work, may prove the leader desired.

The reader of this work will realize that Dr. Parkhurst does not consider the work of reform accomplished but only well and encouragingly begun. In this appears his sound judgment. He has not lost his head at all. The fight ought to be carried on somewhat more easily by the reformers henceforth but it still is likely to be long and fierce, with many hindrances to success. But in the end righteousness must and will prevail. The volume is written graphically and is full of varied interest. Among other things, it seems to justify fully the author's distrust of Inspector, now Superintendent Byrnes, and, indeed, to show that the police force of New York city needs a radical and complete overhauling. [Charles Scribner's Sons. \$1.25.]

DEAN CHURCH.

The life of the late Dean of St. Paul's Cathedral in London, Rev. R. W. Church, has been edited by his daughter, Mary C. Church. He was in some respects a remarkable man. Like so many others eminent in the English Established Church, in which general scholarship seems to be accepted as ground for preferment quite as much as strictly professional devotion and success, he was a superior scholar, especially in the classics and in the line of ecclesiastical history, although his publications illustrate a striking versatility including works on the Sacred Poetry of Early Religions, Dante, Spenser and Bacon.

After an Oxford career and an experience of foreign travel Mr. Church passed about twenty years as incumbent of Whatley, a small parish in Somersetshire, and then was appointed by Mr. Gladstone to the deanery of St. Paul's. At Whatley he had shown himself no ordinary man and had acquired an influence outside of his own parish some-

what remarkable for a man of his retiring disposition. His transference to St. Paul's probably caused surprise in some quarters but was not unlooked for and the wisdom of the appointment was vindicated abundantly by the new Dean's career.

He had a peculiar and difficult task to accomplish. St. Paul's was in great need of renovation both in architectural and decorative particulars and in respect to its religious use. Dean Milman, his predecessor, had made a beginning in the work of improvement and Dean Church took up, expanded and developed it until the whole cathedral had come to be used for public worship and had been restored, properly decorated and made a living, fertile center of diocesan activity. This reorganization and development of the usefulness and value of the cathedral perhaps may be regarded as Dean Church's special life-work.

He was more or less closely concerned in the famous Oxford Movement and was a theological force of some importance. He also possessed much scientific taste and knowledge and was the intimate friend of Prof. Asa Gray, of Harvard University. He was a man of breadth and numbered some Nonconformists among his honored friends. His daughter has performed her task well and the volume takes its place deservedly among the important works of its class. [Macmillan & Co. \$1.50.]

DR. TYLER'S HISTORY OF AMHERST COLLEGE.

Fortunate the institution which can command the services of a historian who for over threescore years has been not only an acute observer of, but an influential participant in, its life. Professor Tyler, from the year 1832, when, a graduate of two years' standing, he became a tutor, up to 1893, when he retired from the chair of Greek language and literature with a record and a prestige which few teachers in this country can equal, has been a continuous force for learning and for righteousness in this typical New England college. It is doubtful, however, if any single act of his during this long period puts the institution under more lasting obligation than the writing of this succinct, well-proportioned and entertaining volume to which he has devoted the most of the working hours of the last two years. There is certainly a providence in his retirement from the duties of the classroom that he might furnish this crowning proof of his devotion to the college.

The basis of this work is Dr. Tyler's own history of the institution, published at the time of the semi-centennial in 1871, but the matter has been so entirely recast and the book is now so admirably embellished with illustrations that it can hardly be called a second edition. Moreover, the last twenty-two years have been pregnant in events that demand recording and interpreting. So we have in the volume before us a complete survey up to 1891, the year of President Gates's inauguration. Every son of Amherst will linger eagerly on the pages that record the planting of the institution, its struggle to secure recognition from the legislature, the growth and personnel of the successive faculties, the distinguishing characteristics of the administrations of Presidents Moore, Humphrey, Hitchcock, Stearns and Seelye, the addition of one building after another and the expansion in various directions that has marked more recent years. Of special interest is the chapter describing the part 278 graduates

and undergraduates had in the Civil War. The college furnished no less than thirty-five chaplains and more than thirty surgeons, besides the men who achieved distinction in arms. The last two chapters relate in detail the religious history of the college, although throughout the book the reader feels how closely blended are secular and spiritual affairs, and in particular the self denial, faith and heroic consecration of the men who have been most instrumental in building and developing the college shine out with a luster that begets the conviction that religion and religion alone is the mother of stable educational institutions.

Ardent believer although he is in the policy and traditions of Amherst, Dr. Tyler writes with great impartiality, not ignoring the periods when its fortunes were at a low ebb, or sparing criticism where he thinks it needed. For a man of his years his position as respects athletics is noticeably friendly, and the same may be said of his attitude toward secret societies, of one of which he is an honored member, but on both of these subjects he is careful to utter a note of warning against excess. Well will it be for Amherst and for all our colleges if the broad and thorough culture and the simple, manly, vital piety which Dr. Tyler loves and in his own character illustrates continue to be the ruling ideals in academic halls. [F. H. Hitchcock. \$1.50.]

RELIGIOUS BOOKS.

Rev. Dr. John Wright's valuable volume, *Early Bibles of America* [Thomas Whitaker. \$3.00] is out in a third and both revised and enlarged edition. It is a descriptive account of Bibles published in the United States or in Canada. The Elliot Bible, the Saur, the Aitken, the First Douay, the Thomas, the Collins, etc., all are described fully and clearly. The work is a treasury of interesting and valuable information about the various editions, their histories, the present ownership and value of copies of rare ones, and all other appropriate details. Much interest attaches to the chapter on Curious Editions. It is amusing indeed to note some of the accidental errors in printing which have occurred and almost as amusing to read examples of the supposed improvements which some individual translators have suggested in the Biblical text. Dr. Wright has supplied a number of illustrations, facsimiles of title-pages or of pictures used in one edition or another, and several appendices supply ancient dedications of editions and lists of prices which have been obtained for American editions and therefore indicate their pecuniary value at present.

The Ministry of the Spirit [American Baptist Publication Society. \$1.00] comes as a legacy from the late Rev. A. J. Gordon, D.D., the eminent Baptist pastor of this city. It is a simple and clear yet profound and suggestive interpretation and exposition of the doctrine of the nature and work of the Holy Spirit. Rev. F. B. Meyer has supplied the introduction. Dr. Gordon made a specialty of studying the subject of this work, and his ministry was peculiarly influenced by his vivid consciousness of the indwelling and guiding Spirit. He has written here with his customary frankness and even positiveness, yet without giving ground of offense to any who hold different opinions. Most devout believers will indorse most of his positions and the more thoroughly consecrated the reader is, the more the book must appeal to him. Yet not all such will

accept Dr. Gordon's condemnation of some of the results of modern Biblical criticism and his defense of verbal inspiration has its weak points. Yet with the main trend of even the chapter containing this defense there should be cordial agreement. The book will be welcomed widely and perhaps the more warmly because not many just like it probably will be written hereafter.

The Holiest of All [A. D. F. Randolph & Co. \$2.00] is an exposition of the Epistle to the Hebrews by Rev. Andrew Murray, whose devotional and other religious writings are well known. This is not a critical or an especially scholarly exposition. It is popular and at times emotional in style, somewhat in the manner of much evangelistic preaching. It interprets the epistle with clearness but the author has small conception of terse and compact composition and lets his pen run on almost at will, repeating himself often and saying much which is not important. There is so much in the work which is spiritually helpful that the lack of judicious editing is a pity. Most people do not care to pay for and read all which even a good and useful man writes unless it is more largely fresh and suggestive than many of Mr. Murray's utterances. Yet we suppose there are enough who do not mind the weaknesses indicated to make the volume sell well.

A volume of *Ethical Addresses* [S. Burns Weston. \$1.00] has been gathered from the columns of the monthly bearing that title. They are by Felix Adler, W. M. Salter, W. L. Sheldon and M. M. Mangasarian. They contain considerable truth but are unsatisfactory. They represent a certain type of so-called advanced religious thinking. But they are not advanced enough for Christian believers. They are honest, earnest papers but of limited range.—*From My Corner* [A. D. F. Randolph & Co. 50 cents] is a tasteful little book containing pleasant and profitable meditations and suggestions of a practical and religious character by Mary H. Perkins. They are readable and stimulating and touch a considerable number of different aspects of human life.—Rev. W. F. Berger's little work, *The Christian's Helper* [Camden, N. Y. 50 cents] contains some plain, wholesome talks to disciples of Christ about prayer, reading the Bible, the prayer meeting and a few other similarly practical and vital as well as familiar themes. The substance of the book is wise and timely and its manner friendly and inviting.

A new volume in Maynard's English Classic Series is Rev. Dr. S. M. Jackson's *The Book of Job* [Maynard, Merrill & Co. 24 cents]. It offers the text of the revised version with the corrections of the American committee incorporated. Brief but useful notes also are appended. It is tastefully gotten up.—*Baron Kinatas* [M. T. Need. 50 cents], by J. S. Dement, is a religious novel. It advocates the second advent and the theory that the soul sleeps from death to judgment and it depicts the appearance and downfall of Anti-Christ in Chicago. It has elements of power in both conception and execution, yet it is a crude and almost grotesque piece of work.—Here are four hymn-books—*Gilbert's Responses* [Louis H. Ross. 75 cents], adapted for choirs by J. L. Gilbert and of good variety and quality; and *Best Hymns* [Evangelical Publishing Co. 25 cents], compiled by Rev. E. A. Hoffman; *Hymn Songs* [John J. Hood. 35 and 25 cents], edited by L. F.

Lindsay and others, and *Dev Drops*, compiled by E. E. Hewitt and others, all three books of the usual ordinary quality.

STORIES.

The Phantoms of the Foot-bridge and Other Stories [Harper & Bros.] contains five of Charles Egbert Craddock's short stories. The scenes and people now become so familiar through her writings—the Great Smoky Mountain region and its people, primitive and rough, yet often picturesque even in their sordidness—are introduced to us once more and the stories are more or less dramatic. The author still allows her pen to run riot too freely in descriptions of nature, but her chapters are rich in insight into a simple and sterling quality of human nature as well as instinct with literary vigor and grace. She has opened a field for herself and fills it admirably.

The Macmillans are reissuing Miss Edgeworth's books and here is *Castle Rackrent and The Absentee* [\$1.25]. Illustrated by Chris. Hammond and with a preface by Mrs. Anne Thackeray Ritchie. The two stories which make up the book are interesting examples of the literature of their day and are here reissued in a tasteful and tempting manner. There is at present a decided revival of attention to the earlier British novelists and Miss Edgeworth of course holds a recognized place among them, in spite of the somewhat flavorless character of her work.

The Devil's Playground [Frederick A. Stokes Co. 75 cents] is a tempting little volume externally and to read it is to find it as attractive within as without. Its author is John Mackie, its scene is the far Northwest of this country, and its actors are chiefly ranchmen and women. It is a dramatic and unusually exciting tale, narrated with a certain frank and cheery abandon yet with self-control and consistency. It also turns out better than the reader anticipates, which is a good thing in a story. It is a capital book for reading while traveling.

MISCELLANEOUS.

Mr. Richard Hovey has translated four of the *Plays of Maurice Maeterlinck* [\$1.25] and Messrs. Stone & Kimball have published them in what they term The Green Tree Library, which has a quaint and handsome binding. Maeterlinck deals largely in commonplaces and these plays often are tedious. But, as Mr. Hovey points out in the preface, they are surcharged, as it were, with an atmosphere of gloom and terror. It is a sign of genius to create this impression with so slight a use of uncommon materials and methods. We do not like the volume and do not recommend it. It is morbid, unwholesome, grotesque and now and then indecent. But it is undeniably the work of a unique, although an unhealthy, genius.

The Heroes of the Nations Series continues to appear and the twelfth volume is *Prince Henry, the Navigator* [G. P. Putnam's Sons. \$1.50], by C. R. Beazley. Prince Henry was the hero of Portugal and of modern discovery. His career covered the years from 1394 to 1460, and Mr. Beazley has written a well-studied and proportioned account of his adventurous and useful life together with a clear and instructive summary of geographical knowledge up to Prince Henry's day. The maps in the volume form one of its best and most striking features. They are copies of old and rare

maps which are of the utmost significance to the historical or geographical student and several of them are believed to be reproduced here for the first time in any English volume. The book is a popular narrative, yet it is one of the most thoroughly and commendably scholarly productions of its class.

Prof. E. D. Perry has translated, by authority, Prof. Friedrich Paulsen's work, *The German Universities, their Character and Historical Development* [Macmillan & Co. \$2.00], and Prof. N. M. Butler has supplied an introduction. The character of Professor Paulsen's book is indicated well by the title. It is brief and a little in the nature of a summary, yet sufficiently full to afford all needed information and of a high order of merit. Professor Butler's introduction discusses the relation of the German university to American higher educational problems. The work of course is primarily for educators but it has in it considerable material of general interest.

The Anthropological Series is another series added to the long list. Its first volume, *The Pygmies* [D. Appleton & Co. \$1.75], by the late Prof. A. de Quatrefages, translated by Frederick Starr, is a promising beginning. The volume is one which the learned and famous author left behind him. Not much is known about the small black races, but whatever has been discovered appears to have been acquired by the author and embodied in these pages. It is historical, descriptive and scientific all in one, is full of important facts and a chapter is devoted to their religious beliefs. Their language is explained, their customs are described, and, in a word, the book is a treasury of facts concerning them.—Dr. William Pepper's book, *Higher Medical Education* [J. B. Lippincott Co. \$1.00], contains two addresses before the medical department of the University of Pennsylvania on Oct. 1, 1877, and Oct. 2, 1893, respectively. It is of interest and importance not only for its actual statements, figures, etc., but also because it so clearly explains the large progress in medical knowledge and practice which has been made during the sixteen years.

The Schoolmaster in Comedy and Satire [American Book Co. \$1.40] is a companion work to *The Schoolmaster in Literature*. It contains selections from Rabelais, Ascham, Shakespeare, Fénelon, Swift, Pope, Miss Edgeworth, Scribe, N. P. Willis, Dickens, etc., and is meant for teachers and others, especially such as read together in circles or clubs. It has been prepared with care and is likely to give satisfaction in use. It is printed in clear and handsome type.—Messrs. Henry Holt & Co. have brought out a compact and tasteful edition of John Lyly's *Endymion, the Man in the Moon* [85 cents], edited with introduction and notes by G. P. Baker. There is a biographical and critical sketch of Lyly which has been elaborated in a most careful and scholarly manner, and the book is a good example of thorough and intelligent work in its line.

Dr. C. E. Stevens's *Sources of the Constitution of the United States Considered in Relation to Colonial and English History* [Macmillan & Co. \$2.00] has reached its second edition and appears revised and enlarged. Even more than at first it deserves high praise and confidence. Its analysis of our institutions, in the class under view, and its study of their development are acute and

thorough. An interesting fact of a minor, yet important, character is its refutation of some of the late Douglas Campbell's mistaken claims of the supremacy of Dutch influence over the early settlers of this country.—Dr. F. S. Billings is the author of *How Shall the Rich Escape?* [\$2.00] which the Arena Company has published "for the author." He discusses social and religious topics and seems to be at war about equally with common sense, good morals and Christianity and his book is a strange medley. Of course there are some true and wise utterances in it, but on the whole it is the production of an unbalanced judgment.—*The Sailor's Magazine and Seamen's Friend* [American Seamen's Friend Society. \$1.50] for 1894 makes a good appearance. It is a magazine of much interest in its way and edited well. It is of general significance as well as of special value to seafaring men.

NOTES.

—A new colored-picture and comic journal called *Push* has just been started in Chicago.

—Mr. Howells has established himself in New York on 59th Street, overlooking Central Park.

—The *American Journal of Politics* has altered its name to the *American Magazine of Civics*.

—The Foote collection of English literature, recently sold for \$15,543.25 in New York at auction, was offered as a whole before the sale for \$4,000 less than that sum.

—Mr. and Mrs. T. B. Aldrich are reported to have been stoned recently in the streets of Canton. They were on their way from Japan to England. Apparently they escaped injury.

—The *Writer* for February contains an interesting and helpful paper, by Kenyon West, on Writers' Cramp, its Recognition and Prevention, which those who have occasion to write steadily will do well to read.

—The New York *Herald* offers \$16,000 in prizes for manuscripts, as follows: for the best serial story of between 50,000 and 75,000 words offered before July 1 by an American writer, \$10,000; for the best novelette of between 15,000 and 25,000 words, \$3,000; for the best short story of between 6,000 and 10,000 words, \$2,000; and \$1,000 for the best epic poem about some event in American history since the beginning of the War of the Revolution. Manuscripts in the last three competitions must be sent in before Sept. 1. A committee of three selected by the *Herald* will decide upon the three best contributions in each class, which then will be printed in that journal and by the votes of its readers the selection of the prize-winners will be determined. Manuscripts must be anonymous and type-written.

—We quote the following from the *Critic*:

The American Authors' Guild was incorporated on Feb. 1. Its purpose is to promote a professional spirit among authors, to advise them as to their literary property, to settle disputes between them and to advance the interests of American authors and literature. The trustees are James Grant Wilson, Julia Ward Howe, Moses Coit Tyler, Albert Mathews, Craven L. Betts, Titus Munson Coan, Thomas W. Higginson, Richard H. Stoddard, Louise Chandler Moulton, Ellen Hardin Walworth, Olive Thorne Miller, Elizabeth Akers Allen, Cynthia Cleveland, Newland Maynard and Edwin H. Shannon.

BOOKS OF THE WEEK.

Consolidated Law Book Co. Boston.
MARRIAGE LAWS AND FORM BOOKS. Vol. I. pp. 321. \$2.00.
Ginn & Co. Boston.
A BOOK OF ELIZABETHAN LYRICS. Edited by Prof. F. E. Schelling. pp. 227. \$1.25.

Henry Bill Publishing Co. Norwich, Ct.
THE TRUE SCIENCE OF LIVING. By Dr. E. H. Dewey. pp. 323. \$2.25.

Harper & Bros. New York.
THE PHANTOMS OF THE FOOT-BRIDGE. By Charles Egbert Craddock. pp. 335. \$1.50.
THE LITERATURE OF THE GEORGIAN ERA. By Prof. William Minto. pp. 365. \$1.50.
A FARM-HOUSE COBWEB. By Rev. E. J. Haynes. pp. 261. \$1.25.
MODERN MISSIONS IN THE EAST. By Rev. E. A. Lawrence, D. D. pp. 329. \$1.75.
HIPOLYTE AND GOLDEN-BEAK. By George Bassett. pp. 227. \$1.25.
THE ADVENTURES OF JONES. By Hayden Carruth. pp. 123. \$1.00.

Fleming H. Revell Co. New York.
THE MINISTRY OF THE SPIRIT. By Rev. A. J. Gordon, D. D. pp. 225. \$1.00.
JOSEPH HARDY NEESIMA. By Prof. J. D. Davis, D. D. pp. 156. \$1.00.
JEREMIAH, PRIEST AND PROPHET. By F. B. Meyer. pp. 200. \$1.00.
PRAYERS FOR HEART AND HOME. By F. B. Meyer. pp. 127. 75 cents.
THE DIVINE INDWELLING. By E. Woodward Brown. pp. 315. \$1.25.
LYRICS OF THE LARIAT. By N. K. Griggs. pp. 266. \$1.50.

American Book Co. New York.
ROMAN LIFE IN LATIN PROSE AND VERSE. Edited by Prof. H. T. Peck, Ph. D., and Prof. Robert Arrowsmith, Ph. D. pp. 256. \$1.50.
AMERICAN LITERATURE. By Mildred C. Watkins. pp. 224. 35 cents.

Henry Holt & Co. New York.
JACK O'DOON. By Maria Beale. pp. 277. 75 cents.
FIVE LECTURES ON SHAKESPEARE. By Bernhard Ten Brink. pp. 248. \$1.25.

Longmans, Green & Co. New York.
THE FOUNDATIONS OF BELIEF. By Hon. A. J. Balfour. pp. 366. \$2.00.

Thomas Whittaker. New York.
CHRISTIANITY AND AGNOSTICISM. By Rev. Henry Wace, D. D. pp. 339. \$2.50.

Wilbur B. Ketcham. New York.
DICTIONARY OF SCIENTIFIC ILLUSTRATIONS AND SYMBOLS. By a Barrister of the Honorable Society of the Inner Temple. pp. 420. \$2.00.

R. F. Fenno & Co. New York.

A SON OF HAGAR. By Hall Caine. pp. 354. \$1.00.

E. R. Good & Brother. Tiffin, O.

PRAYER BOOK. pp. 96. 30 cents.

Stone & Kimball. Chicago.

OLD PICTURES OF LIFE. By David Swing. Two vols. pp. 220 and 191. \$2.00.

Frederick A. Stokes Co. New York.

THE SMALLEST ENGLISH DICTIONARY IN THE WORLD. With magnifying glass. pp. 384.

PAPER COVERS.

Henry Holt & Co. New York.
THE BROKEN HEART. By John Ford. Edited by Prof. Clinton Scollard. pp. 132. 40 cents.
MACAULAY'S AND CARLYLE'S ESSAYS ON SAMUEL JOHNSON. Edited by William Strunk, Jr. pp. 192. 40 cents.

Maynard, Merrill & Co. New York.
BOW-WOW AND MEW-MEW. By Georgiana M. Craik. pp. 84. 12 cents.

G. W. Dillingham. New York.
THE STRANGE DISAPPEARANCE OF EUGENE COMSTOCKS. By Mrs. Mary R. P. Hatch. pp. 307. 50 cents.

Brentano's. New York.

THE INCOME-TAX LAW. pp. 90. 10 cents.

United States Bureau of Education. Washington.

HISTORY OF EDUCATION IN MARYLAND. By B. C. Steiner, Ph. D. pp. 331.

REPORT ON INTRODUCTION OF DOMESTICATED REINDEER INTO ALASKA. By Sheldon Jackson, D. D. pp. 187.

MAGAZINES.

January. CRITICAL REVIEW.

February. BOOKMAN.—BIBELOT.

March. FRANK LESLIE'S.—QUIVER.

CURRENT THOUGHT.

AT HOME.

Charles Dudley Warner in the March *Harper's* says: "The ignorance of the Bible among students in our public schools and colleges furnishes a curious illustration of the inadequacy of our educational machine to meet the requirements of life. It is significant also of a deeper miscarriage of our social and political life." This ignorance he claims exists "to an extent inconceivable to any person a generation ago in college students. . . . The pupils are entirely unable to understand a great mass of allusions in the masterpieces of English poetry or prose. . . . Now, wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. . . . It is not at all a question of religion, or theology, or of dogma, it is a question of general intelligence." This condition he thinks is not only due to the discontinuance of the use of the Bible in the public schools, but more espe-

cially from the change in which it is held in the family. The fundamental cause of this ignorance is "the neglect of its use in the home in childhood. If its great treasures are not a part of growing childhood they will always be external to the late possessor."

Prof. E. R. L. Gould of Johns Hopkins University, in the *Yale Review* (February), concludes a valuable historical and descriptive article on Industrial Conciliation and Arbitration by saying: "A ready-made, perfectly adjusted, inelastic method or agency for settling collective industrial difficulties, embodying at the same time ideas of abstract justice, cannot be devised. A *modus vivendi*, however, can be reached, but it must respond to underlying interests and harmonize with national traditions and necessities. Advance must be progressive, for the problem is educational as well as practical. The very first step is organization by both of the two parties to industry."

The *Open Court* has an article by Amos Waters, on Why Live a Moral Life, in which, reviewing a recent rationalistic discussion of the subject, he concludes that the majority of rationalists agree that "whether or not there was ever a yesterday, whether or not there will ever be a tomorrow, whether there be one God or no God, three Gods or thirty thousand," men must be as moral as they can be. "Each individual will discover an idiosyncratic attraction for obedience to the absolute sovereignty of the moral law; many individuals will differ in the interpretation of intricate emergencies; death and sorrow and the shadows of the night will eternally haunt the pilgrims of time; but the wisdom gathered from the ages gone by is imperishable—and in the light of that wisdom the soul of man will be constrained toward goodness because it is duty."

Chancellor Day of Syracuse University recently invited Rev. B. W. Bacon of Oswego, N. Y., to lecture before the students of that Methodist institution of learning on some aspects of the Higher Criticism of the Bible. The editor of the *Northern Christian Advocate* was not pleased with some of the views uttered by Mr. Bacon, and editorially expressed the opinion that he should not have been invited to deliver such views before Methodist students. Chancellor Day replies that the objection that nothing must be taught in the university contrary to orthodoxy is absurd. "The grandeur of Methodism," he asserts "is in its strong and fearless speculative thinkers," and he cites Bishop Foster, Prof. L. T. Townsend, Prof. William N. Rice of Wesleyan and the late Daniel Curry as men whom the church has honored though teaching views on science not in accord with orthodox standards. He cites Professor Mitchell of the Boston University Theological School as holding views similar to Mr. Bacon, and denies that either of them are doing more than is demanded by the "progressive scholarship" which the times demand. The editor persists in holding that "the theories of the 'higher criticism' are not wholesome intellectual food for the immature minds of the undergraduates of an ordinary college, and are likely to prove not only perplexing but disastrously pernicious."

Herbert Ward, in the *Interior*, tells a story illustrating Lady Henry Somerset's indifference to consequences when a moral issue is raised. She was once invited, i. e., commanded, to dine where the Prince of Wales was the guest of the occasion. To quote Mr. Ward: "There were present entertainers of a sort to which she was not used. When a popular French actress began to sing songs that were impossible to a pure heart, our lady arose and without a word of apology or explanation quietly left the drawing-room. 'What do you mean by this prudery?' she was afterward indignantly asked by the royal lips. 'Some of the ladies present did not understand French. You knew that I did,' was the high-bred reply."

John Hancock

Mutual Life Insurance Co.

OF BOSTON, MASS.

STEPHEN H. RHODES, President.

WILLIAM S. SMITH, Actuary.

ROLAND O. LAMB, Secretary.

COMMONWEALTH OF MASSACHUSETTS.

INSURANCE DEPARTMENT,

BOSTON, January 30, 1895.

Under the provision of the law of this Commonwealth, requiring triennial examination of all its insurance corporations, the usual investigation of the affairs of this Company has just been completed.

All the assets claimed by the Company have been examined in detail, each item having been separately verified and checked, and the amounts found to agree with great uniformity with those appearing in the Company's official statement—the only cases where any variation is noticed are where the Company has conservatively claimed less values than have been allowed by the examiners.

The items of liability have in the same manner been separately investigated. The net premium reserve, which comprises nearly 98 per cent. of the total liability, has been computed from the registers of the Insurance Department. These registers under the practice of the Department constitute an entirely separate and distinct record of the policy accounts of the Company, and in this respect are a complete history of the policy transactions from the beginning, accounting for, in respect to the ordinary business, every policy issue in consecutive numbers, as well as the date and manner of termination of all those which have ceased to be in force. The computation of the reserve by the Department is, therefore, from independent records, and a matter wholly distinct from that of the Company, and in the present case corroborates with great exactness the results found in the office of the Company.

ASSETS.		LIABILITIES.	
Real Estate	\$1,278,097.81	Net Premium Reserve	\$5,897,834.00
Bonds and Stocks	2,885,464.85	Claims in process of Adjustment	33,129.00
Mortgages and Collaterals	2,082,458.38	Surrender Values Claimable and Premiums paid in advance	66,115.22
Cash in Office and Banks	173,292.22	Dividends Due Policy-holders	17,007.37
Accrued Interest and Rent	128,768.05	Special Dividend Reserve and all other Liabilities	102,659.29
Net Deferred and Unpaid Premiums	125,173.45	Total Liabilities	\$6,116,744.88
Agents' Balances, Personal Loans, etc.	\$15,927.73	Surplus	556,509.88
Total Assets	\$6,673,254.76		

New Insurance written during 1894, \$40,046,617.00.

INCREASE IN SURPLUS	Since last triennial examination	\$ 213,229.62
INCREASE IN GROSS ASSETS	" " " "	2,291,663.39
INCREASE IN INCOME	" " " "	1,617,706.78
INCREASE IN AMOUNT OF OUTSTANDING INSURANCE	" " " "	37,040,446.00

This Company was incorporated and commenced business in 1862, and has, therefore, been continuously under the provisions of the non-forfeiture laws of the Commonwealth, the first of which was enacted in 1861. The design of these laws was to prevent the confiscation of the accrued values of life insurance policies, in case the insured was unable or unwilling to continue his premium payments, and to require the substantial equivalent of such values to be applied to the benefit of the owner of the policy either in cash or extended insurance. Previous to these enactments there was no restraint whatever upon any life insurance company in this respect and the rule among the companies of the country generally had been rank forfeiture of the entire values and interests of lapsed policies, but by the influence of these laws, although they applied only to Massachusetts Companies, there has resulted an entire change in the practice of the companies generally throughout the country, until now it is rare to find one in which the rights and equities of the insured in this regard are not fully or largely recognized.

In the entire history of this Company, as may be said in common of all the five Massachusetts Life Companies, no obligation has been defaulted, nor any just claim lacked prompt satisfaction. Their records are clear and honorable, a pride and credit to the financial and fiduciary institutions of the Commonwealth and country. And while not in the slightest degree reflecting upon or disparaging the soundness or goodness of the many excellent companies admitted to transact business in this State, or implying that any of them are not as good as our Massachusetts Companies, the Commissioner is entirely free to say that he does not believe any other State has any better companies than the five regular life companies of this Commonwealth.

The substantial advance made by this Company since the last triennial examination makes pertinent and interesting a comparison of its progress and the development of its business within the recent years.

During the first half of its existence the Company followed the usual plans of life, endowment and term insurance. In 1879 it commenced the business of Industrial Insurance and with one exception was the first company in this country to engage in this class of business and it has steadily and conservatively pursued it until its present assured and established condition has been attained. Although the efforts of the management have been largely directed to this plan, the usual or so-called Ordinary business has not been neglected. As an evidence of this it will be seen that the amount of new insurance written in that Department during 1894 was \$6,900,550, an amount in excess of that written in any other year of the Company's history. That the Industrial plan entirely meets the needs of those for whom it was particularly designed is manifest by its success, which is so marked and prominent.

The Industrial plan consists distinctively of the issue of policies for limited amounts at correspondingly easy rates of premiums, having as its basis a weekly collection of five cents, the design being to bring the much needed and desired benefits of life insurance within the reach of those who are unable to accumulate or provide in a single sum the annual amount necessary to meet the costs of the usual and so-called Ordinary forms in use by the companies generally.

The proceeds of these small policies are designed and intended for meeting medical and other attendant charges of last sickness and as a burial fund, and in a majority of instances meet the need which would otherwise have to be supplied by charity, or be a public charge.

The disbursements by the Industrial Companies of their many millions annually among scores of thousands of families have already produced an effect very marked and notable, as observed by the charitable institutions and relief societies, in a diminution of calls for their aid.


The number of these policies in force on December 31, 1894, in the three leading Industrial Companies was 6,496,981, insuring \$766,231,386, an increase of 1,016,627 policies and \$131,318,590 of insurance during the year.

As encouragers and promoters of self-respect and thrift, among those for whom these policies are designed, the Industrial Companies are recognized and esteemed as powerful factors, and their wonderful growth and increase in membership is a matter for earnest and sincere congratulation.

The distributions of surplus of this Company as regards the Ordinary business are made annually, and, as may be seen by comparison with the premium receipts of that class, make a very favorable indication of prudence and economy of management, for, as appears by the annual statements submitted to the Massachusetts Insurance Department, this Company ranks in class of four companies excelling in liberality in this respect. The distributions to the Industrial policies are made once in five years—the very great detail of allotting and applying the dividends to the hundreds of thousands of these policies would make a more frequent distribution an unwarrantable expense.

The following table, compiled from the official records of this Department, shows the progress of the Company during the past ten years.

YEAR.	INCOME.	OUTGO.	ASSETS.	LIABILITIES.	SURPLUS.	INSURANCE IN FORCE.
1884 . .	684,066	649,920	2,624,923	2,410,487	214,436	17,864,710
1885 . .	806,318	704,440	2,747,497	2,494,932	252,565	21,406,371
1886 . .	984,567	852,705	2,875,581	2,616,410	259,171	26,784,420
1887 . .	1,197,979	1,011,934	3,070,649	2,831,361	239,288	32,836,204
1888 . .	1,480,163	1,243,544	3,317,224	3,044,414	272,810	39,311,006
1889 . .	1,799,543	1,535,946	3,548,338	3,265,017	283,063	45,879,657
1890 . .	2,180,022	1,780,033	3,967,910	3,626,104	341,807	55,803,940
1891 . .	2,572,368	2,179,470	4,381,591	4,038,311	343,280	65,108,734
1892 . .	3,114,613	2,484,597	5,061,651	4,632,627	429,024	78,138,546
1893 . .	3,747,183	3,069,684	5,788,917	5,303,856	485,061	88,961,727
1894 . .	4,190,075	3,318,588	6,673,255	6,116,745	556,510	102,149,180



SEAL.



Insurance Commissioner.

News from the Churches

PASSING COMMENT.

We are glad to learn of that model county in Illinois. Its influences on our academy there must surely be beneficial.

That Sunday school in Nebraska which endeavors to make itself an "evangelizing agency" has hit upon the central idea which is sometimes forgotten in this work.

Not only as a city but as a Congregational center is Peoria the second city in Illinois. The strength of its present churches and the bright prospects of a broadening field are encouraging as noted below.

Opportunities for the Southern churches to render what assistance they could, have been numerous during the winter. Despite their own sufferings the members have given generous aid to help the needy around them.

The conclusion reached by our St. Louis correspondent concerning free pews seems to be well substantiated by the instance cited. Each church must be its own judge in the matter, deciding by its experience and circumstances.

In the "far southwest" corner of the country we have a stronghold which sends a helpful message this week. We hope the outlook for spiritual increase will be in proportion to the promised material growth, on which it is to some extent dependent.

FROM CLEVELAND.

The annual banquet of Pilgrim Church crowded the spacious dining-room of the new edifice and great interest was taken in the election, which was conducted with printed ballots. The new Year-Book shows a membership of 537, fifty-two members being received on confession and twenty-nine by letter. Benevolences amounted to \$5,117 and home expenses to \$9,007, besides \$20,146 paid on the new building. The Sunday school enrollment, Jan. 1, was 1,252, a gain of 131, with an average attendance of 646. The three Endeavor Societies have 212 members.

Prof. A. B. Hart of Harvard College, whose boyhood was spent in Pilgrim Church, where his father has been an honored office-bearer for many years, recently spent a short vacation here and was in constant demand for public occasions. He spoke at the People's Service in Pilgrim Church on Lincoln, gave a parlor lecture on Travels in Greece, addressed the Congregational Club and the National Superintendents' Convention, and gave a lecture in the Western Reserve University course.

This popular course, secured by President Thwing with characteristic enterprise, is given in Association Hall and includes a number

of distinguished lecturers. President Thwing is planning for a Summer School of Theology, to be held sometime in June. He has already secured the promise of a course of lectures from Principal Fairbairn. The university has recently received funds for a fine library building, which will be erected at once after the most modern plans. It is the gift of H. R. Hatch, Esq., a wealthy and public-spirited Cleveland merchant. It will be named the Hatch Library, in honor of the giver.

Franklin Avenue Church is greatly bereaved in the death of one of its most respected and prominent officers, Deacon F. B. Westgate. He was shot by robbers while sitting in his store in the early evening. The store is in a thickly settled residence section of the West Side, but the police have been able to secure no clue to the criminals. This is the latest and most daring of several recent murders, the perpetrators of which have entirely escaped detection.

The good citizenship movement gathers strength daily. The Civic Federation and Temperance Alliance and the Christian Endeavor committees are vigorously at work. The most prominent candidate for the mayoralty recently withdrew, because the fact that he was the proprietor of a first-class hotel which has a bar made it certain that he would be opposed by the good citizenship organizations. Anti-saloon meetings are systematically held in various districts of the city and are largely attended and enthusiastic. The first visible result of the agitation appeared Feb. 18, when the City Council passed a "screen ordinance," requiring saloon keepers to remove all screens during the hours when the saloon is required by law to be shut. The ordinance passed by a strict party vote, except that one Republican voted with the Democrats against it.

Women are to have the ballot in school matters for the first time in the coming spring elections. Populists and Prohibitionists in the city have already nominated several well-known and competent women as candidates for the school council, and while the two leading parties are not likely to nominate any women, they will be careful to nominate men who will secure the support of women voters.

The W. C. T. U. has just completed two successful business enterprises. A women's edition of the *Daily Plain Dealer* cleared nearly \$5,000 for the Friendly Inn, and the largest clothing store in the city gave ten per cent. of all its sales on a widely-advertised benefit day for a new building for the Training Home for Friendless Girls, another of the benevolent institutions under the care of the union. All departments of the great store were in charge of women of the union, and the lunch room of the store was in the hands of women of differ-

ent denominations for three days, its entire proceeds going to the home. FLEUR-DE-LIS.

PROGRESS IN PEORIA.

Peoria, the second city in Illinois, having 60,000 inhabitants, inclusive of its suburbs—North and South Peoria and Averyville—lies on the right bank of the Illinois River, and occupies bluff and valley for a distance of six miles. In almost the exact center of the city stands the First Church, a noble edifice of limestone, having in its upper story the largest auditorium in the central part of the State and on the lower floor spacious apartments suitable for every enterprise connected with church work. During the present pastorate of a little more than a year 130 members have been received. In the lower city stand Plymouth and South Peoria Churches. The former, after some discouragements, contemplates building a new edifice before long; the latter is comfortably housed for the present in an attractive chapel. In the upper districts are Union, North Peoria and Averyville Churches. Of these the former has a new meeting house seating 800 people, and the others are occupying substantial and cheerful buildings. In addition to these churches there are three thriving Sunday schools, styled respectively Pilgrim, Clarendon and Wesley, and another lot has been given to the First Church, on which a station will soon be established. The Congregational forces are thus distributed evenly over the city, seeming to hold every point of advantage for the pushing of evangelical work. The churches when connected on the map by lines form the body of a bird with outstretched wings, the First Church being appropriately at the head.

All this growth has been due to the aggressive policy of the mother church, which from time to time has relinquished laborers into the several fields, and has been cordial in following them with earnest co-operation; and within the past two years four of the enterprises have been recognized as Congregational churches. Owing to the growth of the work, the pastor and committee of the First Church advanced a proposition to the local Ministers' Union, which resulted in a call of delegates for the organization of a city missionary society. In response representative men from all the churches met and discussed the question with favorable results. The organization is composed of delegate members elected by the churches on the ratio of one for each fifty church members and the pastors are members *ex officio*. By the constitution the society has entered into auxiliary relation with the Illinois H. M. S., and its administration is in the hands of seven directors, Mr. Martin Kingman being president. The first action of the society was the calling of Rev.

H. S. Wannamaker as superintendent, and he has accepted to enter upon his work at an early date. There is every reason for encouragement and thanksgiving in this general work. On Forefathers' Day the Central Illinois Congregational Club was organized. It elected as its first president Mr. O. J. Bailey. The future meetings will be held monthly on the same day as the Central Illinois Ministerial Association, which also convenes in this city.

The Chapman meetings, which were hailed with anticipation, were held in the tabernacle erected for the purpose. The work was splendidly organized and a good many cards were signed; but it is conceded among the ministers that the results were almost wholly restricted to the church-going people. A proposition was made to supplement the work by the employment of another evangelist, that the unevangelized classes might be reached; but the suggestion was opposed by the ministers who had undertaken quite enough of special work at that time.

C. W. H.

A PILGRIM SETTLEMENT IN THE INTERIOR.

In a Southern Illinois county, fifty years ago, two colonies settled close to each other, one from Old England, the other from New England. They drifted together and found their views similar. They shaped the policy and morals of the county and, among other things, ruled out liquor. After a half-century of no saloons, they are very proud of their county, for of all who have been born and reared there only one man is known to have made a wreck of his life. The county has not a dollar of debt and the taxes are low. The jail is usually empty and the circuit court finishes its docket there in two days, when in other counties it spends weeks. There are no very wealthy men in the county, neither are there any very poor; property is more evenly distributed than usual and there is a happy, contented look on the faces of the people. A fire insurance company, which has two agents in that section, has not lost a dollar in twenty years. The people are careful, saving and thrifty, and avoid even accidental fires. Here is an instance in which prohibition prohibits not only the sale of liquors but the poverty and crime which is customary in other localities.

This is the place for a Congregational academy, and one is located in Albion. The Southern Association of Illinois has adopted it, and Rev. F. B. Hines, a graduate of Drury College, is pastor of the church and principal of the academy, and has a fine set of young men and women under his care. He is ably assisted by two young men, and the character of the instruction is high. The greatest lack is the fellowship of strong churches; the distance from Chicago to the churches in that region being so great that it is left without much to remind it of its goodly heritage in the denomination to which it belongs. Like other young academies, this one needs financial and other aid and the counsel of those who have had experience. A few years ago Superintendent Tompkins made an inroad there, and a number of thrifty churches is the result. They need the academy and appreciate it, and are anxious that it shall prosper.

G. C. A.

RENTALS VS. FREE PEWS IN ST. LOUIS.

In the matter of church revenue the tide at present seems to be setting mostly in the direction of free seats and voluntary offerings. But it is well to suggest that there is another side. After thirteen years of free seats the Compton Hill Church decided last fall to try rentals. Voluntary offerings had certainly been thoroughly tried. The method had succeeded owing to continual appeals from the pulpit and a constant strain on the pastor that did not seem to belong to his work. Many of the largest givers had learned to look upon their contributions to church support as money given for benevolent purposes,

a feeling which created a decided disinclination to give generously for other purposes, and their decision, which seemed to rest on high moral ground, had proved itself an umbrella to shelter some who might have been the largest supporters. Newcomers also had an excuse for withholding offerings if they chose. Therefore, as a result of long and varied experience, the trustees unanimously asked the privilege of renting the pews. The usual arguments were advanced in opposition, but after an animated discussion the request was granted.

Three months have passed under the new régime. The pastor has no longer to plead for funds from the pulpit. The audience is well distributed over the house, each family has a home, where it can invite friends and show hospitality. No more selfishness now appears than under the other system. The pledged income without special increase in the congregations is nearly \$2,000 in advance of that of last year. Men who, under free seats, paid one dollar a week, and sometimes thought the demands heavy, have taken pews at ten and twelve dollars a month, and pay the amount cheerfully. Strangers, after a Sunday or two, knowing that the pews are rented, select their places and begin payments, thus putting themselves under the care of the pastor, and casting in their lot with the church as regular worshippers.

The pastor and some of the members cherish the hope that after a time, when the people have learned a larger idea of giving, it may be possible to return to a modified form of free seats, but there is no question in their minds from this bit of experience that as a means of educating the people to pay what they ought the pew rent system has large advantages. There is no divine system of church finance; God has left that to be worked out by each generation in its own way. Even that much quoted passage in Corinthians, on laying by on the first day of the week, has no reference whatever to funds for paying the monthly bills of a local church, but was used by Paul with reference to a purely benevolent offering for those outside the church to which it was written. Under some circumstances the free seat plan works best. The church needs to adapt itself to the circumstances. We are dealing with frail humanity, and it is a greater victory to get people to do their duty when they have been disinclined to it than it is to stand for what we are pleased to call a principle, which may after all contain more of prejudice.

A.

FROM THE FAR SOUTHWEST.

The visitor from the East who during the winter has sojourned in this land of sunshine is full of testimony to the ideal climate of Southern California. The rains began early, came frequently and fell softly so that each drop has been fruitful of blessing and there is a hopeful outlook for orchard and grain field.

This area of seven counties, containing a population of 250,000, seems to be reserved for glorious things and Los Angeles seems destined to be its unrivaled center. Already the city has a population of 70,000, and each year tourists more and more make this their headquarters, and many elegant buildings have been erected the past year for their accommodation. In all about 1,100 new buildings have been raised within the year, at a cost of \$2,500,000. The city contains 100 miles of street railway and as many miles of cement sidewalks, and a sewer system connected with the sea is being rapidly extended. The city schools are under the efficient management of Superintendent Search, recently of Pueblo, who is trying his idea of individual promotion of pupils in place of the class grade system. Several school buildings will be erected this year, including an industrial department for the high school.

Judging by names and "isms," Los Angeles is "very religious." Of the sixty evangelical churches five are for colored people. Ten de-

nominations are represented by a single congregation. In all there are forty-five churches with 10,000 members and 8,000 pupils in the Sunday schools. Out of 65,000 persons about 11,000 are foreign speaking. The Germans and Scandinavians have houses of worship, but little is being done for the Spaniards, French, Italians and Slavs. The Catholics have five parishes for nearly 15,000 persons, including a Spanish mission and the German church.

Union effort in religious work is now to be attempted. The Sunday School Union is preparing to take a complete religious census of the city. The moral forces are being united to expel the saloon, and a civic league has been formed for improvement in municipal affairs. In the matter of co operation the women take the lead. They have just formed a federation of over sixty societies—including rescue homes, college settlements and all charitable as well as many improvement associations. This "house-cleaning" will undoubtedly make the work of women more effective and awaken a wider sympathy with some forms of charity. At the last meeting of the Congregational Union steps were taken toward forming a city missionary society.

Weak as some of the churches are it is hoped they will soon feel the pulsations of a stronger life. Several revivalists have done good work during the winter. East Side, Park, Olivet and Vernondale churches in the city, besides churches in Pomona, Sierra Madre and San Bernardino, have received special blessings and a number of congregations have given large collections to missions. The members of First Church are giving hearty support to their new pastor and are hopeful of a substantial growth. Compton church, left vacant by the resignation of Rev. J. H. Harwood, will be supplied by O. V. Rice. The new organization in Redondo is supplied by Rev. F. A. Field. The church in Needles is completing the interior of its edifice. The corner stone of the church in Santa Monica has been laid recently. The Third Church in this city in the railroad district has opened a reading-room.

Too high praise cannot be spoken for the work of Bethlehem Church, under the guidance of Rev. J. H. Findley. The debt has been wholly paid, and phases of institutional work are being rapidly developed. The Sunday school has a rapid growth and a paid deaconess is doing excellent work in house to house visitation.

C. S. V.

THEOLOGICAL SEMINARIES.

Bangor.

All exercises were suspended on Washington's Birthday.—Professor Sewall's course of twelve public lectures on English Literature to the juniors are nearly completed.—Material is being received on the campus in readiness for work on the new gymnasium.—At the union meetings of the three Congregational churches last week, Professors Ropes and Beckwith spoke on Knowledge by Obedience and Forgiveness of Sin.

Andover.

Last week the seminary was visited by Rev. A. H. Byles of Hanley, Eng. Speaking of the work of the Pleasant Sunday Afternoon Societies among the laboring classes of England, he expressed the feeling that work of this nature could be successfully carried on in America.—Last Thursday evening Rev. H. C. Hovey, D. D., gave an address upon Subterranean Life and the Theory of Evolution. It was a study of the life of the species which inhabit the caves of America.—On the evening of Washington's Birthday the students held a theologues' "at home" in Bartlett Chapel. A reception of this kind has never been held here before. The rooms were tastefully decorated and about 200 friends of the seminary were present.

Yale.

After completing the Lyman Beecher course Dr. Greer gave an interesting account of the various branches of work in which his own church, St. Bartholomew's, is engaged. Directly after the address a reception was given him by the senior class in the Lowell Mason Room. The usefulness of this social room is shown daily. Receptions have recently been given by the middlers to the entire

school and by one of the faculty to the senior class. —The centenary of George Peabody's birth was observed by the seminary, a number of sketches of his life and varied philanthropies being given by several of the graduate students in place of the usual debate. —Prof. F. C. Porter read a valuable paper at the last meeting of the Semitic Club on the Messianic use of the phrase Son of Man. The address this week was by one of the city rabbis.

CONGREGATIONAL CLUBS.

MO.—The St. Louis Club held its fifty-first meeting Feb. 18. A paper was read by Dr. Michael Burnham on Modern Miracles. He showed clearly the absence of the miraculous element in the attempts at the present day to heal miraculously.

N. H.—The regular meeting of the Central New Hampshire Club was held in Manchester, Feb. 20, with the largest attendance in its history, more than 200 persons being present. Rev. Wolcott Calkins, D. D., gave a strong and suggestive address on The Ideal Republic.

NEB.—The Omaha Club held a meeting Feb. 22. Washington's Birthday was the general theme with the special topic Aggressive Congregationalism in Omaha. The women of all the churches united to prepare a bountiful repast, at which 200 persons were present. The proceeds were for the use of the Church Extension Society in the city. Addresses were given by Dr. S. W. Butler and Rev. Messrs. Harmon Bross, A. T. Irvine, W. W. Wise and W. H. Alexander, Esq.

O.—The Cleveland Club leased the Army and Navy Hall for its February meeting, and welcomed Governor McKinley and Prof. A. B. Hart as the speakers. Over 400 persons were in attendance and the exercises were in commemoration of the birthdays of Washington and Lincoln. Though the club a year ago voted down a proposition to admit women as members, it has made every meeting of this year a ladies' night, and the attendance has been larger than during any previous year of the club's history.

NEW ENGLAND.

Massachusetts.

BOSTON.—At the meeting of the Pilgrim Association at Hotel Thorndike, Feb. 20, Hon. H. G. Wadlin made an admirable address on The Problem of the Unemployed. Rev. H. A. Bridgman was chosen president for the ensuing year.

ROXBURY.—*Swedish.* The corner stone of the new meeting house was laid Feb. 22. After the singing of a Swedish hymn, Rev. Joshua Coit read a selection of Scripture and offered the prayer. The pastor, Rev. Peter Vincentius, laid the stone, and an address was given in Swedish by Rev. F. E. Peterson. At a second service held in the evening in the chapel of the Old South Church, under the joint auspices of the Swedes in Boston and the Pilgrim Association, Rev. Messrs. G. A. Hood and Joshua Coit and Dr. Gordon set forth the noble qualities of these Swedes and their just claims to assistance from the sisterhood of local churches with which they have been affiliated for fourteen years. The only unfortunate feature connected with the event was the act of the miscreant who, sometime Thursday night, rifled the corner stone of its contents.

ALLSTON.—The farewell reception of the congregation to Rev. D. P. Birnie and his wife was held Feb. 20. A large gathering of nearly 450 members and friends was present, including Dr. A. H. Quint, the first pastor of the church, and Mr. A. C. Farley. Mrs. Charles Judd from Honolulu represented the pastor's future field. Judge Baldwin spoke briefly and Mr. Birnie followed with a few parting words. There is but one sentiment of regret in this vicinity in view of Mr. Birnie's departure.

SOMERVILLE.—*Broadway.* The plans submitted for the enlarging of the meeting house have been adopted. They provide for complete remodeling and additions to the auditorium, increasing the seating capacity from 350 to 850. The main room will run nearly at right angles to its present position. A dining-room and kitchen will be added in the basement, the present social rooms being used by the Sunday school. The cost of the changes, together with new steam-heating apparatus, will be \$15,000. Operations will begin as soon as one-half of this amount is raised.

LOWELL.—*Highland* is rejoicing in rich, spiritual prosperity following the Moody meetings of last December. Thirty names are already propounded for membership in March and others will follow in May. The Sunday school has overflowed its room and the senior classes have moved into the audience-room. As a fitting testimonial to the devoted labors of the pastor, Rev. C. L. Merriam, a purse containing \$125 in gold was given him at a social gathering last week.

N. ATTLEBORO.—*Trinity* expects to begin the work on a new meeting house in the spring. A lot has been purchased, and funds have been raised nearly sufficient to pay for it.

WHITMAN.—*First.* The Sunday school has organized a home department with good prospects of success. The pastor, Rev. F. S. Hunnewell, has been giving a course of Sunday evening sermons which have attracted large congregations. The subject is A Chapter of New Testament Models.

WORCESTER.—*Union.* The newly purchased lot for a large edifice is directly across the street from the present site of the Plymouth meeting house. The congregation of the latter, at the close of a recent Sunday morning service, adopted with few dissenting votes a protest against the occupancy of the opposite vacant lot for a meeting house as disadvantageous to both churches.

SPENCER.—*First.* The Woman's H. M. S. held a novel meeting last week, the program of which consisted in the successful impersonation of several persons widely known among the churches as active missionary workers. The benevolent contributions last year amounted to \$2,791, of which the Sunday school contributed \$342, the C. E. Society \$60 and the Extra Cent a Day Band \$173. The home expenses were \$3,953. The C. E. Society has just made an appropriation of \$20 to aid the H. M. S. in its present need.

Maine.

WOODFORD.—Last week Sunday completed seven years of the pastorate of Rev. E. P. Wilson. During this time 197 members have been received, 107 on confession, an average of twenty-eight each year. Benevolences have increased to more than \$1,000 a year. Toward enlargement of the meeting house \$8,000 has been paid almost exclusively by weekly offerings.

New Hampshire.

FRANKLIN.—A ten days' series of revival services, in which Evangelist J. A. Hainer assisted, has just closed, awakening a good degree of religious interest. A number of persons have expressed a desire to begin the Christian life. The work is still going on, with two extra meetings a week.

Vermont.

WOODSTOCK.—Under the lead of the pastors, revival services have been held since the Week of Prayer, followed by steadily increasing interest and a good number of conversions. Every week adds to the number.

Rhode Island.

WOONSOCKET.—*Globe.* Last year twenty-five members were added. Vigorous work was started among the Armenians, and preaching is held in their language, and in a short time a Swedish preacher will conduct services also. The pastor, Rev. J. C. Alvord, assisted by the C. E. Society, holds weekly meetings for foreigners. The system of free pews is thought to be a great help in the work.

PAWTUCKET.—*Lorraine,* with the Baptist and Methodist churches, has been holding union services during the greater part of two months past, with gratifying results. About eighty persons have signified their desire to live Christian lives and to unite with the churches.

PROVIDENCE.—At the last two Monday Ministers' Meetings the council question has been a prolific source of discussion because of some local differences of opinion. Rev. E. C. Moore read a valuable review of Francis of Assisi last week.

Connecticut.

BRANFORD.—The benevolences of last year, \$978, more than doubled those of the previous year. Two young men were recently elected deacons to assist the older deacons.

NIANTIC.—All the churches have united in a petition to the legislature to arrange the annual encampment of the Connecticut national guard so that it shall not occur on Sunday. The action is necessitated by the disgraceful actions of the militia in years past.

PLAINVILLE.—Rev. J. E. Herman, ordained pastor last week, is thirty-four years old and was graduated from Yale College in 1888, after which he studied two years in Leipzig, Germany, where he received the degree of Ph. D. He has for three years been a professor in the German department of Chicago University, and has served one year as pastor of the church in Falls Village.

WASHINGTON.—The meeting house narrowly escaped being destroyed by fire last Sunday. During the service smoke began to pour out of the registers, and investigation showed that the paper around the hot air pipes had taken fire and burned up to the floor, which was charred. The congregation succeeded, with pails of water and snow, in extinguishing the flames, and the service was resumed later.

It was voted recently by the church in Deep River to retain Rev. W. H. Knouse another year.—A special series of meetings in Haddam Neck for two weeks resulted in four conversions.

MIDDLE STATES.

New York.

BROOKLYN.—*Bushwick Avenue* reports fifty-one additions last year, twenty on confession. There were raised for current expenses \$2,436, for benevolences \$198, and for the building fund \$2,000. The present edifice is crowded to its utmost at the preaching and Sunday school services, and larger growth is almost impossible until a new building is secured. The prayer meetings are particularly warm and earnest. Rev. C. W. King is pastor.—*Rochester Avenue.* Rev. A. F. Newton, pastor, takes a benevolent collection every month, with an occasional extra offering. The benevolence last year was \$187. The current expenses were \$3,148, all of which is paid. A monthly paper with a circulation of 3,000 is edited by the pastor. The Sunday school membership is 469, with an average attendance of 235. The Useful Workers raised for benevolence \$331; the Junior Endeavorers, \$9; the Boys' Brigade, \$12; the Kings' Daughters, \$13, and the Y. P. S. C. E., \$65. During the past year forty-seven additions have been received, making a total for the three years of the present pastorate of 155.

New Jersey.

UPPER MONTCLAIRE.—Under the lead of Rev. H. S. Bliss steady progress is noted. A system of regular benevolence, with an offertory calendar, has just been instituted, and the first collection under it, for foreign missions, is double that of last year. Ninety persons thus far have signed pledges promising about \$900. The ordinary benevolent collections are not dropped, however, and opportunity is left for special causes.

PLAINFIELD.—Rev. C. L. Goodrich is giving a series of half-hour talks to the Sunday school on the Witness of Ancient Inscriptions to the Bible. The city has been stirred lately by a Y. M. C. A. conference within its limits, and this church has shared in the spiritual impetus and uplift of the gathering.

CHESTER.—This old church, the sole surviving representative of a family of New Jersey churches a century and a half ago, is rejoicing in a cheering and helpful revival. The new pastor, Rev. A. L. Shear, led extra meetings following the Week of Prayer, and as a partial result about fifty persons have apparently been converted and as many more express an interest. The town was on the decline for a time after the collapse of the iron industry some years ago, but it is now on a solid business basis and the prospects of the old church are excellent.

Pennsylvania.

SHAMOKIN.—Special meetings were held for three weeks in January, and seven additions are the result. The severe weather prevented the continuance of the meetings. Services are held in both Welsh and English. The young people's meeting, averaging but fifty, is flourishing. Rev. D. T. Davies is pastor.

THE SOUTH.

Maryland.

BALTIMORE.—*Second.* An innovation is being tried by the pastor, Rev. E. T. Root. After the evening sermon, which is frequently concerning some public question, opportunity is given for objections and discussion on the part of members of the congregation. Christian courtesy and brevity is urged, and thus far the plan has worked well.

Georgia.

ATLANTA.—*First.* Rev. H. H. Proctor, pastor, is enjoying an era of spiritual prosperity. As a result of the Week of Prayer about a score of persons united with the church. The new spiritual impetus has had ample opportunity for practical endeavor in relieving the great distress occasioned by the recent unusual cold. The well-to-do members have with commendable liberality opened heart and purse to supply need.

MACON.—The church is under temporary depression, resulting from the severe weather. Under its energetic pastor, Rev. J. R. McLean, it hopes for returning prosperity. It has become nearly self-supporting. Following the churches in Savannah and Atlanta, it will probably be the third in the State to take this step.

SAVANNAH.—*First.* Rev. L. B. Maxwell, pastor, is erecting a fine building. Its membership is growing, and its spirit of giving is most commendable.

MARIETTA.—Rev. Calvin Lane, the pastor, rejoices with the church in a number of conversions as the result of recent evangelistic efforts.

THE INTERIOR.

Ohio.

WAUSEON.—Rev. J. M. Sutherland has held revival services for two weeks. Ten persons united with the church on confession as a result. The members of the church recently gave their pastor, Rev. Henry Coate, \$52 as a token of esteem.

CINCINNATI.—S. Cumminsville. A church will soon be organized in this fast growing portion of the city. A successful Sunday school of more than 200 members is flourishing there.—*Lawrence Street.* Rev. W. O. Jones, formerly of Jackson, has been called to the Welsh Church. He will preach in English and Welsh every Sunday.

LORAIN.—The Johnson Steel Company has given a centrally located lot at the new steel plant for a Congregational edifice. The property has been deeded to the church, which is about four miles away, and its pastor, Rev. C. F. Dole, will establish a branch work as soon as possible.

Indiana.

INDIANAPOLIS.—At the Congregational Ministers' Meeting, Feb. 20, Rev. F. E. Dewhurst read a paper on The Political and Social Influence of Rousseau.

LIBER.—This church, which worships in the reconstructed chapel of the anti-slavery school known as Liber College, now practically in a section of Portland, has been visited with a gracious blessing. Forty-five persons have been converted or reclaimed and twenty-four members have united on confession. The meetings were conducted by the pastor, Rev. A. E. Pierce, and continued for five weeks.

PORTER.—Rev. Richard Smith, a missionary of the C. H. M. S. who preaches here and in Lake Station and Furnessville, closed his first year on the field Feb. 20. At Porter twenty-six members have been received, eighteen on confession. Sunday schools and preaching services are regularly maintained at the other unorganized points. Mr. Smith has preached 212 sermons and traveled 3,000 miles in his carriage. He is now engaged in special services looking toward the organization of a church in Lake Station.

MICHIGAN CITY.—The three churches held union services in the Scandinavian edifice Feb. 17. Rev. Messrs. W. C. Gordon and Carl Freitag addressed the large evening congregation. The Scandinavian brethren are encouraged with their new enterprise, made possible by Miss Sanborn's gift of the house of worship. The present membership is thirty-one and there is a Sunday school and Young People's Society. This church is one of the last which Superintendent Montgomery fostered.

FORT WAYNE.—Plymouth has taken hold of the work of a union school located in Lakeside suburb. This growing section is in the angle of the St. Mary and St. Joe Rivers, and the site of the ancient apple orchard which tradition connects with the battle fought at that point between General Wayne and the Indians. Already upwards of 100 residences have been erected just opposite the fort.

Michigan.

GRAND RAPIDS.—Rev. Peter Peterson of Chicago Seminary has gathered a congregation of Danes and Norwegians numbering 100, and a church will soon be organized.

DETROIT.—Plymouth Tabernacle. At the first preaching service in the auditorium about 5,000 persons listened to the sermon by Rev. Morgan Wood, and 1,500 more could not gain admission. About 1,000 persons remained to the after meeting.

Owing to the fact that the general association meets in Olivet near the time of Commencement, the committee is planning to hold both meetings at the same time, about June 1, that the power and usefulness of both may be stimulated.

Wisconsin.

MILWAUKEE.—Plymouth. Rev. Judson Titsworth is giving a series of lectures to young women Sunday evenings on The Daughter at Home, School Life, The Young Woman in Business, Woman in Politics, The Society Woman and Marriage.

EAU CLAIRE.—Second. The pastor, Rev. H. R. Vaughn, teaches a training class of about forty children who wish to be Christians. Out of it he is organizing a "children's church."

SHEBOYGAN.—The church has rented a building for coffee, lunch and amusement rooms. The Boys' Brigade numbers ninety, and the Sunday school over 500. All departments are prospering. Rev. J. T. Chynoweth is pastor.

THE WEST.

Missouri.

The statistics of the Missouri churches show a total membership of 8,999, a gain of 427, and the gain in Sunday school membership is 1,331. The benevolent contributions last year were \$43,544, a

decrease of \$8,893; home expenses were \$143,541, an increase of \$13,897, caused by the unusual number of new meeting houses built. The value of the church property in the State is \$859,200, on which the indebtedness is \$113,337. The average of reported salaries is \$1,175.

Iowa.

CHARLES CITY.—Owing to a relapse after his sickness with typhoid fever, Rev. H. M. Herrick has not been able to preach since Oct. 28. As he will be unable to resume work for several months, he has resigned his pastorate and will go to Freeport, Ill., to recuperate.

GEM POINT.—In this country parish, Rev. H. O. Lawrence, pastor, there have recently been more than a score of hopeful conversions and the membership of the church has been doubled. The pastor was assisted in special meetings by Rev. H. L. Wissler.

CEDAR RAPIDS.—First. The past year was one of unusual prosperity. There were forty-nine accessions, twenty-six on confession. The benevolences were \$895 and the current expenses \$4,500. Rev. G. R. Dickinson is pastor.

More than eighty hopeful conversions are reported from Gowrie during special meetings conducted by the pastor, Rev. L. H. Cook.—The recent ingathering of eighteen to membership in Manson followed immediately a series of special meetings. Rev. H. P. Douglass is pastor.—The union meetings in Marshalltown, under the leadership of Evangelist Potter, are gathering force from day to day. Over 200 cards were recently signed.—A good work is in progress in Nashua. Union meetings are being held.

Minnesota.

GARVIN.—This church of eight members has received fourteen additions, nearly all heads of families, as a result of a recent revival service held by Evangelist C. B. Fellows. He also held one service in Custer, where twenty-five new members were received.

GREY EAGLE.—Evangelist Davis has just closed a series of services, and a large number of persons have begun the Christian life. Many accessions to the church are expected.

MERRITT.—The church has secured the temporary use of a large building, formerly used as a saloon and theater, situated in the central part of the town. A reading-room has been opened, and religious, musical and literary meetings are held frequently. An effort will be made to buy the building and devote it to such uses.

ST. LOUIS PARK.—Congregations are increasing. Sunday evenings are given to platform meetings with various speakers upon temperance, missions, municipal reform, etc., with excellent results.

GLENCOE.—A new pastor has been secured who comes March 1. The church membership includes Germans, Bohemians, Swedes and Americans, the population being largely foreign. The Young People's Society is one of the best in the State.

The church in Northfield is erecting a fine parsonage near its house of worship.—The church in Stewartville, now beautifully housed in its new building, is holding a series of revival services, Rev. Francis Wrigley assisting the pastor.

Kansas.

SEABROOK.—The new building was dedicated Feb. 10. It is a handsome frame house with a belfry and cost \$2,500. Supt. L. P. Broad conducted the services and Rev. C. M. Sheldon gave the chief address and offered the prayer. This building meets a felt need in the community.

Nebraska.

OGALALLA.—After much discouragement on account of not having a resident pastor and because of the times, this church entered heartily into union meetings recently with the Methodist Church. Thirty-two persons were received to membership, twenty-eight on confession, among them seventeen young people. Twenty more persons are pledged to unite in the near future. Rev. W. S. Hampton is now on the field and the work is going forward with hope and promise.

DE WITT.—Rev. G. D. Tangemann has held special services here and in Kilpatrick. He prefaces his morning sermons with five-minute illustrative sermons to children, and finds them serviceable in holding the children of the Sunday school.

FARNAM.—The church has been benefited by special services at the outstation. A number of the Endeavorers of the home church helped to organize a society there with eighteen active and two associate members, and at the communion service at the outstation eighteen members were received. This makes the branch organization as strong as the home church was when Mr. Sprague began work

there, and increases the total membership to seventy-two.

LINCOLN.—Vine Street observed Feb. 17 as home missionary rally day. The pastor, Rev. A. F. Newell, preached a stirring sermon. The Sunday school had a rally exercise in the evening. The Senior and Junior Endeavor Societies entered heartily into the spirit of the day, and the contributions are expected to reach \$50, with which the pastor will be made a life member of the society.

AVOCA.—This church, which has been without a pastor since Jan. 1, is maintaining its work with constancy and efficiency. It is the only English-speaking church in the community, and great efforts are put forth to make the Sunday school an evangelizing agency. The Y. P. S. C. E. keeps up the evening service.

Rev. J. D. Stewart and wife are holding Sunday School Institutes throughout the State with good interest and attendance. A session from Feb. 21-25 was held in Silver Creek, Rev. N. E. Gardner, pastor.

North Dakota.

FARGO.—First. Notwithstanding the hard times, especially felt in the West, this church has undertaken to cancel its entire debt of over \$7,000 within six months. The indebtedness was incurred from building before the church was able, its former meeting house having been destroyed by a tornado in 1890. The great fire of 1893, which burned out eighteen of the business men in the church, also in, creating the embarrassment. Otherwise the church has been blessed, the congregations averaging unusually large and accessions being received at every communion. Rev. V. N. Yergin is pastor.

Colorado.

DENVER.—A series of evangelistic meetings, under the auspices of the Denver C. E. Union, is being held in five different localities in the city, continuing one week in each. It has already resulted in scores of conversions.—*Tabernacle.* The Olive Branch mission has been busily engaged during the extreme cold weather in distributing clothing to the poor. Rev. Mr. Gramke is pastor.—*Second.* Rev. Addison Blanchard, pastor, has finally accomplished the payment of its debt by accepting a loan of the last \$200, without interest, from a lady member.—*Plymouth.* Rev. F. T. Bayley begins this week a Tuesday night class for Bible study at the Y. M. C. A. rooms.

PACIFIC COAST.

California.

LOS ANGELES.—The Ministerial Union has invited Dr. G. D. Herron to lecture before it in April. He will then go to San Francisco to be the guest of the Third Church and deliver several lectures.—Mrs. Crawford, visiting Mexican families in the city, finds a willingness on the part of several to read the New Testament.

Rev. F. B. Frary, Pomona, is leading a class of young men, who are recent converts, in a systematic study of the Bible.—Ninety women crowded the new headquarters for missions in the Y. W. C. A., San Francisco, at the dedicatory services, Feb. 6.

Oregon.

PORTLAND.—The City Missionary Society, the preliminary organization of which was effected several weeks ago, has completed its permanent organization and selected Rev. D. B. Gray as its field officer, who began work Jan. 1. The work for the year, as now outlined, will require \$1,200, which is all pledged, \$700 being raised by the First Church, the remainder by the churches in the vicinity, including Oregon City.—*First.* Since entering the new building the congregations have increased constantly, particularly in the evening, when the auditorium cannot accommodate all who desire to attend. The congregations have averaged 1,400 for the last month. Dr. G. R. Wallace is proving himself to be a man of power.—*Sunnyside.* This organization swarmed from the First Church about eight months ago. A house of worship being a necessity, arrangements for its building were made and through the untiring energy of Rev. J. J. Staub, the pastor, it is now practically finished, at a cost of about \$2,000, the C. C. B. S. granting \$800.—*Mississippi Avenue.* Rev. H. W. Young, pastor, has held cottage meetings for three weeks since the Week of Prayer. The attendance increased so that meetings were held every night in the meeting house up to Feb. 10, Rev. Dr. Wallace and a number of laymen assisting. The ingathering Feb. 17 was forty.

WILLSBURG.—A beautiful meeting house has been erected at a cost of \$2,250, and outside of the grant of \$500 by the C. C. B. S. it is dedicated free of debt, mainly through the efforts of Rev. G. A. Rockwood.

CLACKAMAS.—Steps have been taken to erect a suitable house of worship for this church, recog-

nized Feb. 12. The work will be accomplished early in the summer, as a number of the members are well-to-do people. The town contains about 300 people with a farming and fruit growing population surrounding. The average attendance at the prayer meetings rarely falls below fifty.

ALBANY.—Rev. D. V. Poling closed special meetings Jan. 30, with thirty-five additions, mostly middle-aged and elderly people. One, a woman of seventy-five years, had been an infidel from childhood.

DETROIT.—This church, having been reduced by removals to six members, became so weak that the Sunday school was suspended. Supt. R. A. Rowley of the Sunday School Society held revival meetings recently for a week. As a result the Sunday school was reorganized with thirty-one members, and thirteen members were added to the church. The religious sentiment of the community has been stirred and a number of persons express a determination to sustain the work and help in erecting a meeting house.

Washington.

SEATTLE.—Not long ago a band of young men from Oberlin, O., passed through the State on their way to engage in missionary work. They spent a few days here and visited prayer meetings and Sunday services. These chance visits have helped the churches to become more intelligently interested in foreign missions.

WEEKLY REGISTER.

Calif.

BROWNJOHN, Geo. W., Bryant, S. D., to Detroit, Minn. Accepts.
CALNON, Jno. C., to remain another year in Kingfisher, Okl.
CORLEAND, Rev. Mr., to Downs, Okl.
DAZEY, J. C., to Gray's Lake, Ill. Accepts.
DEWE, Arnett W., Abingdon, Ill., to Boscebel, Wis. Accepts.
HARRIS, Benj., Alliance, O., to Welsh Ch., Palmyra, Jackson, F. D., Clarendon Hills, Ill., to St. Petersburg, Fla. Accepts.
JONES, Wm. O., Jackson, O., to Welsh Ch., Cincinnati.
KENNEDY, Rich. H., Linden, Mass., to Pepperal.
KROHN, Phil., Lakeview Ch., Chicago, Ill., to Owosso, Mich.
MASSIE, Wm. M., to remain as pastor in Kenwood, Cal. Accepts.
MIDDLETON, G. E., Alexandria, Minn., to Clearwater and daisy. Accepts.
MOSLANDER, Franklin V., Belknap, Ill., to Sandoval. Accepts.
RUFFING, Jno. K., of Glenwood, Io., accepts call to Buffalo Center and Ledyard.
PATTON, Myron O., Boothbay Harbor, Me., to Prospect St. Ch., Newburyport, Mass. Accepts.
PHILLIPS, Chas. W., Henderson, G. W., Mestown, N. D.
POOLE, Francis A., to permanent pastorate in Topsfield, Mass. Accepts.
POWELL, Everett A., formerly of Correctionville, Io., to Madison. Accepts.
RICE, Chas. W., Oberlin Seminary, to Twenty-fifth St. Ch., Pt. Huron, Mich. Accepts.
ROSS, Jas. H., Boston, Mass., to Marlboro, Ct., for one year.
RUTHERFORD, Edg. S., Garrettsville, O., to Park Ch., Cleveland.
SINCLAIR, Carl E., Dewitt, Io., to Maquoketa. Declines.
SNEEGROVE, A. H., Ewen, Mich., to Pine Grove and Roseate.
WILDER, Grant B., to St. Ignace and Allenville, Mich.
YOUNG, Alb. A., Cobden, Ill., to Des Plaines. Accepts.

Ordinations and Installations.

BOWMAN, Jno. E., o. Park St. Ch., Boston, Mass., Feb. 14. Parts, Rev. Messrs. Smith Baker, D. D., I. J. Lansing, Nehemiah Boynton, D. D.
HERMAN, John E., o. Plainville, Ct., Feb. 20. Sermon, Prof. L. O. Brastow; other parts, Rev. Messrs. C. F. Clarke, W. J. Mutch, J. W. Backus, J. W. Cooper, D. D. JONES, Watson, o. New Orleans, La., Feb. 11. Parts, Rev. Messrs. G. W. Henderson, G. W. Moore, I. H. Hall.
SHOENAKER, Henderson C., o. Whitewater, Col., Feb. 7. Sermon, Rev. F. T. Bayley; other parts, Rev. Messrs. Horace Sanderson, H. M. Skeels, S. F. Dickinson, C. N. Fitch.

Resignations.

APPLETON, Harry, Corinth and Moline, Mich., to take effect June.
BURGEN, Wm., Mendon, Ill.
HAWLEY, Calvin F., Maple City and Solon, Mich.
HERRICK, Henry M., Charles City, Io.
HOLDING, Horace W., Park Ch., San Francisco, Cal.
KEELER, Jno. W., Chenango Forks, N. Y., to accept call to First Ch., Greene, N. Y., beginning Feb. 1.
KENDALL, Henry, Roseland, La.
PARKER, Chas. O., Hill, N. H., to take effect May 1.
ROULIFFE, Chas. H., Granite Falls, Minn., to accept call to Glencoe.
VILLIERS, J. Chas., Ottawa, Kan.

Dismissals.

MARVIN, Fred R., Great Barrington, Mass., Feb. 20.

Churches Organized.

CLACKAMAS, Ore., Jan. 13. Twenty-five members, recognized Feb. 12.

Miscellaneous.

CLARK, Dan. W., W. Concord, N. H., is suffering from a severe attack of pneumonia, which is especially unfortunate at this time, since his church is in the midst of a deep religious movement.
HAMILIN, Cyrus, Beloit, Wis., will close his labors with the First Ch., May 1.
SANDWELL, G. Henry, and his family, New Britain, Ct., were given a pleasant reception on the third anniversary of his installation, at the First Ch. The occasion was an especially auspicious opening of a new year's work.
WRIGHT, Jno. E. M., Needham, Mass., formerly pastor in Berkeley and Henderson, is seriously ill, having recently suffered a slight shock of paralysis.

CHRISTIAN ENDEAVOR NOTES.

The history of the society in the Rollstone Church, Fitchburg, Mass., shows that one hundred members had joined the church.

A class to study city government, started by the temperance and good citizenship committees of

the Marble Collegiate Church in New York, has already more than 150 members.

The society on the Charleston has increased in number from thirteen to twenty, and has raised \$500 for a Christian Endeavor home in Nagasaki, Japan. Each that takes part in this work gives one dollar a month, and one contributed \$200 and is to devote himself to work among the sailors.

The Christian Endeavor missionary superintendent of South Australia prepares and sends out to each society lists of the missionaries supported by its denominational boards. Some of these lists are placed in the rooms where the society meets, and other copies are furnished to members, each of whom prays daily for some particular missionary.

The society in the Clarendon Street Baptist Church, Boston, which had pledged \$600 for the support of missionaries, started, as a memorial to their late pastor, Rev. A. J. Gordon, D. D., a fund toward paying the American Baptist Missionary Union's debt of \$200,000. It was thought that they themselves might perhaps be able to start the movement by raising \$200 before appealing to other societies, but they soon succeeded in securing more than \$500.

The society in the American Church at Paris is showing great activity and has an average attendance of about one hundred. Every month it holds a union missionary service with the church, at which some special mission field is presented. During nine months of last year the society gave more than sixty-five dollars. Besides this work in its own church, it gives occasional help in the McAll mission work. A number of union meetings have been held in different places in Paris lately, and these have been very helpful in giving the French pastors a better knowledge of the aims and methods of Christian Endeavor.

BOSTON CONGREGATIONAL CLUB.

With the usual cheerfulness and good will which characterizes these occasions, the club held the first meeting of its new year last Monday night, Dr. Nehemiah Boynton, the new president, in the chair. Especially comprehensive and entertaining was the report of the outlook committee, which in its matter, serious and humorous, was a suitable introduction to the later exercises. Its announcement of the reception of the first news of the safe arrival of *The Congregationalist's* Oriental party at Gibraltar was received with a hearty greeting of applause. After a few appropriate words relative to his own closing term as president, J. A. Lane, Esq., read an appreciative testimonial to the faithful services of the retiring secretary, Rev. M. M. Cutter, who responded pleasantly to a rising unanimous vote of the club.

Referring tenderly to the first subject of the evening, Dr. Boynton then presented Dr. E. B. Webb, who offered in loving words a warm tribute to his lately deceased comrade, Dr. A. J. Gordon. Reviewing particularly the last days and hours of Dr. Gordon's life, he spoke of the prayerful trust with which this faithful soldier laid aside his arms with his final word, "Victory!" He early learned the secret of true pastoral power, working within rather than without, making closer the bond between man and his Saviour. His Calvinism was the result of true inward convictions, which, when felt, he never departed from. Enlarging then upon his magnificent work and his far-reaching endeavors to assist in the elevation of his fellow-beings, the speaker expressed the thought that the power of the great pastor lay in his sympathetic relations with the Supernatural, with whom he was more intimate than with any living being. In closing Dr. Webb presented a minute for adoption by the club, expressive of brotherly regard for the deceased.

The two later speakers, introduced as "young Western pastors," were received with a hearty welcome, and in characteristic style did they set forth the claims of their former homes. Not without expanded orbits and doubtful head shakings did the audience hear the "large stories" of Rev. E. M. Noyes, recalling his Reminiscences of the Northwest, and the Michigan Experiences of Dr. C. H. Beale. Their unrivaled anecdotes and de-

scriptions of hasty development in early Duluth and the peninsula State respectively, as compared with Eastern growth, drew from their hearers encouraging applause, which often resulted in undaunted challenges to the credulity of their inexperienced Eastern brethren. In seriousness, however, the speakers agreed that Congregationalists in the West and Interior are among the most loyal of the order and that, while the churches there look back with pride to the place of their beginnings in New England and Massachusetts, they still are fostering a strong church life which is keeping its place among the other denominations and which New England may regard with satisfaction and encouragement. In pleasant words these new pastors spoke of the free and cordial reception which they had enjoyed in coming to their present fields and of the kind hospitality of their new friends in Boston.

JOSEPH COOK'S LECTURE.

The prelude opened last Monday with a brief analysis of Dr. Parkhurst's new book, *Our Fight with Tammany*, and a glowing tribute was paid to his masterly management of municipal misrule. The lecturer suggested that a proper standard for the franchise might be, No simpletons (a reading test), no shirks (compulsory voting) and no sex, the last to follow after the first two had been thoroughly established. The life and character of Frederick Douglass were next considered, and the incident related of ex-Mayor Buffum of Lynn, who, on a train between that city and Boston, followed his colored brother into the baggage car when the latter was forcibly ejected from his seat by the conductor. A burst of applause followed this recital.

Considerable time was devoted to a discussion of the claims put forth by the London Psychical Society, of which men like Gladstone and Ruskin are honorary members. Inasmuch as these claims are put forth by Alfred Russell Wallace, one of the foremost naturalists of the world, and all investigations of occult phenomena are conducted and formulated with scientific thoroughness, we cannot ignore them without bringing upon ourselves the charge of either ignorance or cowardice. In the reports of the society it is stated that ghosts have been photographed, and several authentic cases of "coincidental apparitions" were cited. Mr. Cook also read from Miss Alcott's diary an account of the singular manifestation to herself and her mother at the time of a sister's death, and summarized the famous case of Lord Brougham, who made a compact with a friend to appear to each other after death. When cases of this kind occur age after age, from the time of Herodotus downward, it is safe to assume that there may be something true in these phenomena.

Mr. Cook praised the London society for its service to the world in exposing the vulgar frauds of Madame Blavatsky, and advocated investigations by scientific bodies rather than by individuals. He believes that whatever of truth there is in these psychic manifestations will eventually be found in accord with the Biblical view of the soul's relation to the body and will confirm the Christian doctrine of the immortality of the soul.

The topic of the lecture was the Holy Spirit as Administrator of the Church, and these two propositions were laid down: (1) The Holy Spirit will be given to those who are obedient to all the commands of Christ. (2) He will not be given to those who follow the "alls" of any other religious teachers. While avoiding on one hand the sacerdotalism of the Roman Catholics and on the other the mystic individualism of the Quakers, in respect to the working of the spirit in the human heart, we need to recognize His power in these directions: In the choice of teachers and rulers in the church, in the settlement of its religious faith, in the preaching of the word and in the service of song.

Gleanings From Our Mail Bag.

The Board's Debt. Mr. Bok's Article. Sociology. Professor Sayce's Views. Communion Cups, etc.

LET US HAVE INSTANT ACTION.

While the friends of the Board are awaiting, with not a little impatience, the report of their special committee, there is no need of an instant's inaction. To every member of a Congregational church comes the message, direct and insistent: See to it that your church, without any delay, makes an extra offering of a dollar a member for the American Board. If for any reason the pastor or officers of the church object to a public collection, let a committee be appointed—self-appointed if need be—to canvass the parish—a laborious but far more effective method than the other. Let *The Congregationalist* keep open a column for those churches which, like the two mentioned by Dr. Bartlett, have attained to this standard. Let one conference and one State provoke another to good works, the East stimulating the West, until from one of our societies, at least, shall be rolled away the burden that oppresses them all.

New Haven, Ct.

J. K. C.

THE TROUBLE IS WITH THE YOUNG MEN THEMSELVES.

To the recent article by E. W. Bok in the *Cosmopolitan*, entitled *Our Young Men and the Church*, we take decided exceptions. We cannot see what there is truthful in such statements as these: "The discourse of the average minister is absolutely uninteresting to the great run of young men." "The modern pulpit is sluggish and stagnant." We always supposed that the atmosphere of the majority of the churches of New York and Philadelphia was stimulating enough for any thoughtful, scholarly young man, whatever his religious convictions may be. Certainly, in one small city, in Catholic, Unitarian, Baptist, Methodist and Congregational churches, and even in a weekly gathering of liberal thinkers, there can be found educated, up-to-date preachers, and no young man with such a range of choice has any excuse for absenting himself from church because "nine-tenths of these men are wholly out of touch with the times in which they live." The fact is, these absentees do not go to church because they themselves are not in touch or harmony with the mighty themes which are forcefully and eloquently presented every Sunday.

S. E. B.

SOCIOLOGY AS A "SCIENCE OF SOCIETY."

Among the things *The Congregationalist* says it would like to see in 1895 is this—definitions of "sociology" and "Christian sociology" that approximate to precision of statement and win some degree of assent. How will this do: "sociology is the science of society"? It deals with man in his relation to man. This naturally involves more or less of man's environment, his tools and his appliances, but the science centers in the associated relations between man and man. It aims at the greatest good to the greatest number with the least possible harm to any one. I say "aims" because sociology is a science with a moral purpose. It must have a moral purpose because man's relation to man is a moral relation.

The doctors at the Oberlin conference on sociology were divided as to whether it should be "sociology" simply or "Christian sociology." To prefix "Christian" savors of bias, as if possibly there is a sociology which is not Christian. Sociology is a science. All true science is neither for nor against Christianity. It has no bias. It asks for truth. We might as well talk about Christian geology. But sociology, dealing with man's relation to man, the science of society, finds a divine revelation of laws touching man's relation to man in the most particular and intimate way. The large share of the gospel devoted to man's relation

to man shows how closely related are sociology and the gospel. Nevertheless, for the sake of science and of Christianity, let us preserve sociology as a science without bias or prejudice. Perhaps this will help a little toward bringing about a definition of sociology that approximates to precision.

M. W. D.

TRYING TO PROVE TOO MUCH.

In *The Congregationalist* of Feb. 14, the clipping from Prof. A. H. Sayce's article in the *Sunday School Times*, in which he declares that the latest researches prove that Egyptian civilization is the more perfect the farther back we go, shows very clearly that men see what they are looking for. What better evidence does any one want to prove the opposite of Professor Sayce's theory? Here is a country whose greatest monuments and history show signs of retrogression and decay, and yet he is surprised that he cannot find remains of the piny beginnings of men that existed ages before! Retrogression and decay are as much signs of evolution as progress, but it is not true that Egypt shows no signs of primitive man. The very same types of stone arrowheads and other implements of the chase are found as abundantly in Egypt as in other parts of the world.

Neither religion nor the Bible need any "fresh light from the monuments," but fresh light from the Holy Spirit. Certainly we do not need a dark lantern made to flash its light only where it suits the seeker's purpose. The amount of time wasted in proving the Bible to be true is not only lost but it does not help the Bible. A row of Boston men with knitting needles trying to keep Bunker Hill Monument from falling by propping it up with the needles would not be more ludicrous than men trying, with a half a dozen cuneiform heathen inscriptions, to prove the truth of Isaiah.

How refreshing it is to turn from such timid sophistry to the interview reported in the same issue with General Booth. I say sophistry because one reading Professor Sayce would infer that the monumental evidencer is the only one. Would he have us believe that Egypt sprang complete from the beginning? Does any one believe that the Venus of Milo represents the beginning of Greek sculpture? No. And if, as Professor Sayce says, the farther we go back the more perfect and developed we find Egyptian civilization, does it not prove by every analogy that the dawn of civilization in Egypt was thousands of years prior to the generally received dates? "I do not bring men to a book, I bring men to God," says General Booth. And while men have delved and searched among the ruins of old, General Booth and his army have worked among the ruined sons of men to build the true city of God.

CONSTANT READER.

SOUTH DAKOTA NOT SO DESTITUTE AS REPORTED.

Much has been published of late in the larger Eastern papers, noticeably those of New York, in which they recount in detail the terrible suffering and destitution of sections of the Northwest. While this may be, and probably is true of some portions of the country, it certainly is not true of South Dakota, and that State has been wrongfully listed.

This statement is proved by the fact that Rev. C. M. Daley of Huron, S. D., recently prepared and sent a letter to responsible parties in every inhabited county in the State, asking them to investigate and report any cases of actual suffering or destitution, and also inquiring whether the persons had applied to the county or State authorities for

relief and whether it had in any instance been refused. To these letters a large number of replies have been received and indicate that at least ninety-five per cent. of those needing aid are being, or may be, supplied by the counties in which they reside. Only one county is named as having declined to aid in procuring fuel.

Governor Sheldon has written Mr. Daley commending him for making the wise inquiry and has asked him to take charge of the whole matter for the State, forwarding to him all correspondence that has come into the governor's hands upon this subject. In addition to what the county commissioners are doing, churches, aid societies and benevolent organizations within the State are contributing liberally, and although offers of aid from outside of the State are kindly tendered it is believed that it will not be necessary to accept such help to any great extent.

Yankton, S. D.

W. B. D. GRAY.

A SUBSTITUTE FOR COMMUNION CUPS.

In connection with the matter of separate cups at communion there is a common Oriental custom which might possibly be adopted in our country, if a change must come. When a person makes a call a servant soon appears with a tray on which are several kinds of drinks. This done the servant soon appears again with a salver on which is a dish of "sweets," that is, some preserves very sweet and very thick. There are also two spoon holders, one containing spoons and the other empty. The guest takes a spoon, takes a little of the jam, eats it and puts the soiled spoon in the empty holder. If there were a dozen guests there would, of course, be a dozen or more spoons. In this way every person has a clean spoon and no one touches anything that has come in contact with another person's mouth. If this custom prevails among one class more than another it is among ecclesiastics, who are very fond of good things. These people are notorious for their lack of neatness, and the monks especially are frequently disgusting in their persons and habits, but in regard to the ceremony I have mentioned there is something to be said to their credit. I do not see why this idea could not be adopted at the communion table. For my own part I could manage a spoon with a few drops of wine in it better than a large, deep cup with just a little wine at the bottom. To be sure the clatter of spoons would be a novelty, but in our times novelty cannot be urged as an objection to anything in church matters. A wealthy church could have gold-lined spoons, but ordinary churches could have those used at the church suppers. In

Royal
Baking
Powder
Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

Royal Baking Powder Co.,
106 Wall St., N. Y.

this way there would be no more danger from microbes—a scourge which decimated our pious ancestors after they had reached the seventies or eighties—and there would be great happiness.

SELAH MERRILL,
Late United States Consul at Jerusalem.

IS LIFE PITIFUL?

I noticed in *The Congregationalist* of Jan. 10 a criticism on an adjective used by Bliss Perry in his story, which was published in the preceding number. Encouraged by the question, "What think you, gentle reader, is it fair to call human life, as a whole, pitiful?" I venture to give my opinion. I was much impressed with the story, and it seems to me this adjective is as strikingly appropriate as the others. Think of the misery, sin and degradation of the poor in our great cities, of the terrible casualties which daily come to our ears, and of the heart tragedies. While we know all these things are for a great and wise purpose, which may be revealed to us in that land where "there shall be no more death, neither sorrow, nor crying," yet I believe there are many sorrowing ones today who, although strong to suffer and endure, would echo my decision that *life is pitiful*.

L. P. W.

A PLEA FOR THE SAILORS.

I was glad to read the appeal of Dr. McKenzie for a place among our societies for the Boston Seaman's Friend Society. Several years ago, by my suggestion, it was put in our annual list of benevolent objects for a contribution and without doubt will be continued. It is virtually a Congregational society, and why should not all our churches take an annual contribution for it? At least let every church give all who desire to contribute to it an opportunity. I have known intimately for more than forty years Mr. Snow, the secretary, as an earnest worker in church, Sabbath school and city missions, and in his present work he should be heartily sustained.

N. N.

HOW A CHURCH MAY DISBAND.

A small Congregational church calls a council to advise it whether or not to disband. The council advises to disband. Who should give letters to the members of the disbanding church, the church clerk or the scribe of the council?

T.

Dr. Dexter in his *Congregational Hand-Book* says: "The usual course has been, the council favoring the disbanding, to recommend the church to vote to dissolve, and advise it to give authority to its secretary (or a special committee) to grant to all its members letters of dismission to other churches, after limiting the time during which they must be taken and used."

A MISSIONARY PORTRAIT.

Looking for the first time upon the portrait of Harriet Newell, which hangs upon the walls of the assembly room at Bradford Academy, I could not help wishing that there might be photographic copies of it, that all who love her memory might have the pleasure it gave to me to look upon her face.

I was struck with the sweetness and beauty of the maiden of perhaps eighteen years, and asked myself the old question, "To what end was this sacrifice of a life so full of brilliant promise to a cause in which she was never permitted to do one of all the many things that it was in her heart to do?" We are ready to cry, "Why this waste?" The answer comes in the fact that, like the breaking of the alabaster box on the head of the Saviour, this deed that she hath done hath been told whosoever this gospel has been preached, and every fresh recital of the story brings honor upon His name for whom the sacrifice was made. "Not what I did, but what I strove to do." And who can say how much of inspiration to noble living may have been

caught by the impressive young girls who daily turn their faces to hers, so full of happiness and so like their own that she might have been of the class of '94 instead of a schoolgirl of the other end of the century?

The name of Harriet Newell is dear to many others beside those who count themselves akin to her. Among her kindred I can count in the two generations following her fourteen ministers of the gospel and four missionaries—Mrs. Dr. Cyrus Hamlin (*née* Mary Tenney), Miss Mary Hamlin of Hampton Institute, Miss Helen E. Melvin, lately of the Constantinople Home, and Rev. C. D. Tenney, missionary to China, who now has the responsible position of instructor of the sons of Li Hung Chang.

M. A. B.

SUGGESTED IMPROVEMENTS FOR THE REVISED VERSION.

In a recent number a correspondent appealed for a Revised Version of the Bible divided into verses. I have purchased hundreds of copies of the Revised Version for my parishioners, and am sending for twenty by this very mail, in four different styles. I am glad to say I have not had a call for one with the old verse divisions, which so mar the sense of the writers. But there are many just complaints which I wish might have a hearing. One is that there is no edition of the book of Psalms by itself. I have had calls for a hundred at least. Another is that there is no edition fitted for use in church unless the building is light and eyes good—nothing at all to correspond with the nonpareil Testaments or the long primer. I cannot, for a study Bible, get anything satisfactory. One must have an ungainly piece in one volume or an inconvenient one in five.

Then there is no popular edition of the Old Testament alone. Moreover, all the editions of moderate price, for popular use, so far as I am aware, are miserably bound, being poorly sewed and with covers of inferior cloth or leather. It seems as though the publishers meant them to wear out and not to be adopted widely. Then may we not have a few good references, not a mass of which many are useless? But I protest against the chopping of the sacred text into mouthfuls, in a way that implies a misconception of its character and purposes.

A PASTOR.

RECEPTION TO THE CHURCH.

When is reception by confession of faith suitable and best—in the presence of usual congregation, or at a minor service, as the preparatory lecture, or at the hour of the Lord's Supper (when held separately or after dismissal of congregation)?

What is the ordinary practice of the churches?

MAINE.

A person may be received into the church

at any regular meeting of the church, proper public notice having been previously given and the church having voted to receive that person as a member.

The common practice among Congregationalists is to receive members on their public confession of faith in connection with the service of the Lord's Supper. So far as we have observed, it is usual for the candidates to come before the entire congregation to enter into covenant with the church and receive from the pastor in its name the right hand of fellowship. We believe that this should be made one of the most solemn and impressive services of the church, to be long and gratefully remembered by all who have participated in it or witnessed it; and we think the practice a wise one at the church prayer meeting of the week in which the Lord's Supper is observed to invite testimonies from those whose anniversaries of public confession of faith occur at that time.

After Typhoid

Broken Up in Body and Spirit—System Severely Taxed.

Hood's Sarsaparilla Restored Full Strength and Health.

"My husband, a minister of the gospel, was taken ill and died of typhoid fever. My boy and I were all broken up in spirit and body. Shortly after, I was also taken with the fever and after four weeks illness I began to get better, but remained weak and feeble. The Methodist minister recommended Hood's Sarsaparilla to me. I purchased three bottles of the medicine and began to take it. My recovery was slow until I began to take Hood's Pills with the Sarsaparilla. I improved rapidly after this. I have not had a physician in the house since. I keep Hood's Sarsaparilla and Hood's Pills in the house and

Hood's Sarsaparilla Cures

when I begin to feel poorly I resort to them. I recommend Hood's Sarsaparilla and Hood's Pills to every one. They will strengthen you and make you feel almost young again." Mrs. H. A. BANKS, Box 264, Hicksville, Ohio.

Hood's Pills cure all liver ills, biliousness, headache. 25c.

THE AURAPHONE

is a recent scientific invention which will restore the hearing of any one not born deaf. When in the ear it is invisible, and does not cause the slightest discomfort. It is to the ear what glasses are to the eye, an ear spectacle. Inclose stamp for particulars. Can be tested free of charge at

THE AURAPHONE CO.'S OFFICES:

716 Metropolitan B'd'g, Madison Square, New York, or 607 Masonic Temple, Chicago.

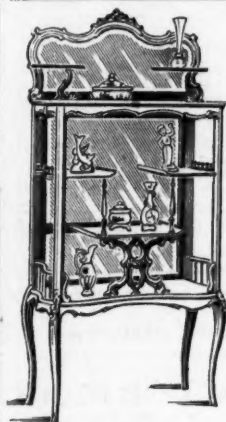
LOW CABINET.

It will not need a very clever woman to realize the possibilities of this Low Cabinet. Remember that it stands only 50 inches from the floor, and is a totally different piece of furniture from the ordinary Parlor Cabinets.

These Low Cabinets have just come into fashion. They are very effective. The entire back is made of beveled plate glass, and the effect of such a large reflective service can scarcely be appreciated till it is seen.

The shelves are admirably planned, each one being located with a view to its position in the general scheme or effect. There is the new curved guard on the outer end of each shelf.

The side galleries are of brass—a classic pattern of festooned pillars. To avail of a very light construction extra care is taken with the joiner work of these



Cabinets, which is all of solid mahogany, mortised and tenoned.

PAINE FURNITURE CO.,

48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

With the approaching death of Congress it is possible that a more hopeful sentiment will obtain in the business community. The fear of what Congress might do as well as the harrowing anxiety to have it do other than it has have acted as a wet blanket on all enterprise. The next Congress may be no better, but it will not meet for some months. In the intervening period business will have a chance to develop according to its own strength or weakness.

The government revenues are a little better as the month of February closes, and with the import trade fairly active it may be expected that customs receipts will continue to show pretty well. For February the expenditures will probably exceed the receipts by some \$4,000,000, not a bad showing in comparison with some other months and one which indicates a slow progress toward a balance on the right side. The government's gold reserve is well on the way to \$70,000,000, and there has been no resumption of gold exports up to date. The treasury situation is again comfortable and no longer disturbs our financial and business centers.

In the coal trade there seems to be a very heavy production in progress, the January output having been over 3,000,000 tons, or about 400,000 tons more than in the same month one year ago. It appears also, which is more satisfactory, that this large production was quite well distributed, visible stocks at the close of that month showing a decrease of 80,000 tons since Dec. 31, 1894. Unhappily, the low price of coal and a rather demoralized competition to effect sales indicate that the distribution did not mean quite the same as consumption. In fact, the coal trade appears to be on a less profitable basis than for some years past, the strongest producing and carrying companies having hard work to earn their usual rate of dividend.

Turning from Pennsylvania to Massachusetts, we find the Fall River mills turning out as many pieces of goods as at any time in their history, while stocks of these print cloths are low and still shrinking. Here seems to be a really good consumptive demand. Sales of these goods, also, are of quite good volume. In the whole dry goods line, in fact, there seems to be a very fair degree of activity.

The *Commercial and Financial Chronicle* has compiled a statement of gross and net earnings for the full year 1894 on 134,777 miles of railroad in this country, and the comparison made with a similar statement covering the year 1893 reveals the severity of the depression of last year upon our railroads. It appears that upon this mileage, perhaps 75 to 80 per cent. of the total mileage of the country, the gross earnings in 1894 were \$939,003,527 and the net earnings were \$291,802,707. But the gross earnings, enormous as the total may seem, were less than in 1893 by \$122,972,194, and the net earnings were less than in 1893 by \$40,323,603. The decrease in gross earnings was 11.26 per cent.; in the net it was 12.14 per cent. These big amounts explain the low prices quoted for railroad securities and the large number of dividends passed and bankruptcies of the poorer companies. One great railroad system, the Pennsylvania, suffered a loss in its gross earnings of no less than \$12,794,000, while sixteen systems made losses in excess of \$3,000,000 each. The losses in net earnings were largest on the Atchison, Topeka & Santa Fé, where it was \$5,706,000, but seven great systems lost each in excess of \$2,000,000 net. It needs no elaborate statement to demonstrate the effect of these losses on our great railroad industry. The consequent paralysis of so great a business might of itself account for our whole business depression. Restore to some extent the prosperity of that industry and much progress will have been made.

WHEN so many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It is highly recommended.

Not a Patent Medicine.

Nervous Prostration.
Mental Depression.
Nervous Dyspepsia.
Mental Failure.

Freligh's Tonic

(A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

I. O. Woodruff & Co.,
Manufacturing Chemists,
106-108 Fulton St., New York City.

Formula on Every Bottle.

Your Money Matters

are they getting proper care? Our pamphlet on investments may help you make principal safer and interest larger. It is sent free.

The Provident Trust Co.

45 Milk Street,
Boston, Mass.

HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Eighty-third Semi-Annual Statement, Jan., 1895.

SUMMARY OF ASSETS.

Cash in Banks.....	\$410,495.19
Real Estate.....	1,696,572.17
United States Stocks (market value).....	1,453,875.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value).....	3,618,607.50
State and City Bonds (market value).....	513,914.94
Bonds and Mortgages, being first lien on Real Estate.....	519,894.34
Loans on Stocks, payable on demand.....	125,100.00
Premiums uncollected and in hands of Agents.....	504,853.18
Interest due and accrued on 1st January, 1895.....	46,524.22
	\$9,159,836.54

LIABILITIES.

CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund.....	4,369,288.00
Reserve for Unpaid Losses and Claims.....	720,119.75
Net Surplus.....	1,070,427.78
	\$9,159,836.54

D. A. HEALD, President.
J. H. WASHBURN, } Vice-Presidents.
E. G. SNOW, }
W. L. BIGELOW, } Secretaries.
T. B. GREENE, }
H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.
NEW YORK, January 8, 1895.

8% NET. FIRST GOLD MORTGAGES

on Improved Red River Valley Farms. Loans to actual settlers only. 12 years experience in business. Send for formal applications, list of references and map showing location of lands.

WILLIAM T. SOUDER, Financial Agent,
303 Century Building, Minneapolis, Minn.

A Good Investment

7% We offer a limited amount of Guaranteed 7 per cent. Cumulative Preferred Stock, which shows steady and increasing profits (earning enough to pay 12 per cent. on its Common Stock). Interest paid semi-annually. Correspondence solicited.

LAWRENCE S. MOTT & CO.,
11 & 13 William Street, New York.

A PORTFOLIO Holder FREE.

A Portfolio (red cloth with gilt) to hold the 24 Parts will be furnished free to all who have paid for the entire series. This portfolio will be ready for delivery at our office, April 1, possibly earlier. Those who wish it forwarded to them must send 20 cents to cover postage and packing. This offer applies to all who have paid for the Series of Pictures hitherto.

FOOTSTEPS. Part 11.

Published 15 February.

- No. 1. Fountain at Cana of Galilee.
- No. 2. Ruins of the Synagogue, Capernaum.
- No. 3. Khan Jubb Yusef.
- No. 4. Interior of Mosque El Aksa.
- No. 5. Synagogue of Christ, Nazareth.
- No. 6. Greek Mt. of Precipitation, Nazareth.
- No. 7. Moslem Ovens, Nazareth.
- No. 8. Sea of Galilee from Wall of Tiberias.
- No. 9. Horns of Hattin.
- No. 10. Interior Church at Nain.
- No. 11. The Gadarene Country from Watch Tower of Tiberias.
- No. 12. Entrance to Tiberias.
- No. 13. Citadel of Tiberias.
- No. 14. Fishermen Making Nets, Tiberias.
- No. 15. Ancient Bronzed Doors, Tiberias.
- No. 16. Side Altar Latin Church, Nazareth.

Price 10 cents to Congregationalist subscribers.

PALESTINE in Pictures!

EARTHLY FOOTSTEPS OF THE MAN OF GALILEE, AND THE JOURNEYS OF HIS APOSTLES.

FOOTSTEPS. Part 12.

Published 22 February.

- No. 1. Exterior Citadel, Tiberias.
- No. 2. Mill at Bethsaida.
- No. 3. Street in Tiberias.
- No. 4. Our Camp, Kahn Jubb Yusef.
- No. 5. Carved Work in Synagogue, Capernaum.
- No. 6. General View of Tyre.
- No. 7. Magdala.
- No. 8. Monastery near Bethsaida.
- No. 9. Arches, Haram es-Sherif.
- No. 10. Job's Well.
- No. 11. Dragon's Fountain.
- No. 12. Waters of Merom.
- No. 13. The Bridge over the Jordan.
- No. 14. Dan.
- No. 15. The Jordan at Dan.
- No. 16. Entrance to Caesarea Philippi.

Price 10 cents to Congregationalist subscribers.

PALESTINE IN PICTURES—"EARTHLY FOOTSTEPS OF THE MAN OF GALILEE," 394 PICTURES WITH DESCRIPTIVE TEXT. TWENTY-FOUR PARTS, 16 PICTURES IN EACH PART. PRICE, TO SUBSCRIBERS OF THE CONGREGATIONALIST, 10 CENTS PER PART; TO NON-SUBSCRIBERS, 25 CENTS. ONE PART OR THE SERIES MAY BE ORDERED AT ONE TIME. ISSUED WEEKLY.

More than one set may be ordered by a subscriber. Write order on separate sheet of paper. You will receive Parts about two weeks after ordering them.

Illustrated Itinerary of The Congregationalist's Tour, 10 cts. Souvenir List, 10 cts.

The CONGREGATIONALIST,

1 Somerset Street, Boston.

BIOGRAPHICAL.

REV. JOHN P. COYLE, D. D.

The sudden death of Dr. Coyle at Denver, Col., from neuralgia of the heart, Feb. 22, is a great shock to a wide circle of friends both East and West. He was among the most progressive and promising of the younger men in the ministry. He was born in East Waterford, Pa., in 1854, and his pastorate at North Adams, from June, 1886, until last fall, was characterized by unusual success. After graduating from Princeton College in 1875, he was tutor there for over three years, and then for a short time he served the church in Ludlow and the Morristania Church in New York city. While in North Adams he identified himself strongly with the interests of working men and wrote several notable articles on social problems. When Williams College conferred on him the degree of D. D., President Carter spoke warmly of his marked ability as a leader in social reforms. On succeeding Rev. M. W. Reed in the First Church, Denver, a few months ago, he threw himself into the work with unremitting energy, and was already exerting a wide influence in that city when a seemingly untimely death put an end to his labors.

Many messages of condolence were sent from North Adams, where the burial will be made this week. A wife and two children survive him.

HOME MISSIONARY FUND.

Edw. E. Thompson, Woburn.....	\$2.00
F. W. Spaulding, Clifton Springs, N. Y.....	2.00
A Friend, Camden, Me.....	2.00
Lyman D. Brown, Brooklyn, N. Y.....	2.00
Mrs. W. H. Goodridge, Cambridge.....	2.00
Dr. Miles Spaulding, Groton.....	2.00
John Conant, Beaufort, S. C.....	2.00
Class of Mrs. W. L. Greene, Walnut Avenue, Roxbury.....	2.00
A Friend.....	4.00
A Friend, New Bedford.....	2.00
Helper, Westfield.....	2.00
Mrs. A. L. Paige, Hanover, N. H.....	2.00

Frequently letters from the home missionary field have appeared in connection with these acknowledgments. Many of the notes which accompany gifts are equally interesting. King's Daughters' Circles, Christian Endeavor Societies and Sunday school classes find this a pleasant way of expressing their interest in the home missionary work. Many such letters as the following come to our desk:

Inclosed please find \$2 to send your paper to some home missionary. I know of no other way where \$2 would do as much good or give as much pleasure.

THE triennial examination of the John Hancock Life Insurance Company of this city, as required by the laws of this commonwealth, has just been completed by Insurance Commissioner George S. Merrill. The result is of considerable public interest and the report is given in full elsewhere. It states that, after an examination in detail of all the items in the assets of the company, the amounts were found to agree with great uniformity with those appearing in the company's official statement, the only cases where any variation was noticed being where the company conservatively claimed less values than have been allowed by the examiners. A substantial advance has been made by this company since the last triennial examination. The distributions of surplus of this company, as regards the ordinary business, are made annually, and make a favorable indication of prudence and economy of management.

AN INTERESTING POINT.—In the design of any piece of furniture there is nothing that seems so trivial and is really so important as the third proportion—its height. This is well illustrated by the new parlor cabinets, which are fast becoming all the rage. They are only about one foot lower in height than the ordinary cabinet of the past, but they seem like an entirely different piece of furniture. An engraving of one of these new low cabinets is shown in another column in the announcement of Paine Furniture Company.

50 Years in the homes of New England.

DR. HOOKER'S

COUGH AND CROUP SYRUP

Cures Coughs, Colds, Croup, and diseases of the Throat.

Endorsed and used by physicians. Contains no Opium.

All Druggists

35c

TWO UNUSUAL FOREIGN TOURS.

At this season, when so many are beginning to make their plans of summer travel, it is worth while to send to *The Evangelist*, 33 Union Square, N. Y. City, for the illustrated and descriptive pamphlets giving details of the two very unusual and charming foreign tours arranged by the paper for the coming summer months. The first of these follows out the historical spread and development of the Presbyterian polity of church government, the other visits the cathedrals, non-liturgical churches, municipal halls, etc., in England and the Continent, identified with organ, choir, and sacred music.

Both these excursions have been most carefully studied, and while as far removed as possible from the conventional "personally-conducted tour," they are rich in special incidents and features, making the itineraries of unique value, as well as most interesting.

For particulars address

THE EVANGELIST,

TOURS DEPT.

33 Union Square, N. Y. City.

RAYMOND'S VACATION EXCURSIONS.

ALL TRAVELING EXPENSES INCLUDED.

BEYOND THE ROCKIES

Parties will leave Boston in Special Pullman Vestibuled Trains with Dining Cars, for Magnificent Sight-seeing Tours, as follows:

No. 1, April 24. A 70 Days' Trip through New Mexico, California, the Pacific Northwest, Alaska, Montana, and the Yellowstone National Park.

No. 2, April 24. A 66 Days' Trip, the same as No. 1, omitting Alaska.

No. 3, April 24. A 53 Days' Trip through New Mexico, Arizona, California, Nevada, Utah and Colorado. The Yosemite Valley may be visited in connection with either of these excursions.

No. 4, May 28. A 45 Days' Trip across the Continent and to Alaska, outward by the Canadian Pacific Railroad, and homeward through the Yellowstone National Park.

Additional California Tour March 7; Tours to Florida March 12 and 19. Washington Tours March 7 and April 1 and 26.

Send for descriptive book, mentioning the particular tour desired.

RAYMOND & WHITCOMB, 296 Washington Street (opp. School Street), Boston.

GOING ABROAD?

NINE PARTIES TO EUROPE

All Traveling Expenses Included.

Will leave New York during the season by leading Steamship Lines. First departure April 24 by S. S. "Majestic" for tour of 100 days. Illustrated Programs Free. Independent tickets everywhere.

THOS. COOK & SON, 261 and 1,225 Broadway, New York.

THE ST. DENIS,

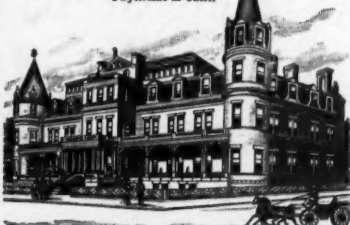
Broadway and Eleventh Street,

Opposite Grace Church, - NEW YORK.

EUROPEAN PLAN.

"There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which insensibly draws you there as often as you turn your face toward New York."

WILLIAM A. HAMMOND, M.D.,
MAHLON HUTCHINSON, M.D.,
Physicians-in-Chief.



Fourteenth St. and Sheridan Avenue, WASHINGTON, D. C.

The HAMMOND SANITARIUM

For Diseases of the Nervous System and of the Skin.

The HAMMOND ANIMAL EXTRACTS, Cerebrine, Medulline, Cardine, Testine, Ovarine, and Thyroidine (Isopathy), are largely used in the treatment; also Baths, Douches, Static, Galvanic, and Faradic Electricity—in fact, all recognized scientific methods for the cure of disease. For full information and pamphlet, address either

Dr. HAMMOND or Dr. HUTCHINSON.

Correspondence with physicians requested.

TIFFANY FAVRILE GLASS

TIFFANY GLASS AND DECORATING COMPANY

333 TO 341 FOURTH AVENUE NEW YORK



THE TIFFANY CHAPEL AS EXHIBITED AT THE WORLD'S FAIR WILL REMAIN ON EXHIBITION DAILY EXCEPT SUNDAY.

* THE CONGREGATIONALIST SERVICES. * 1st SERIES, 1-20. 1—Thanksgiving. 2—Pilgrim Fathers. 3—Christmas. 4—New Year. 5—Passiontide. 10—Easter. 14—Memorial Day. 15—Children's Sunday. 16—National. * EVENTIDE SERVICES: 5—Forgiveness of Sins. 6—Trust in God. 7—Days of Thy Youth. 8—House of Our God. 11—Joy and End. 12—Humility. 13—God in Nature. GENERAL WORSHIP, 17—"Abide with us." 18—"Eternal light of light." 19—"I will extol Thee." 20—"God be with us for the night is closing." 100 copies of one number, 60 cents, postpaid; less than 100 copies of one number, 1 cent each.

The CONGREGATIONALIST, Boston.

PAROCHIAL WORK AND PERSONAL INFLUENCE.

Dr. Greer gave last week the closing lectures of the Lyman Beecher course at Yale Divinity School. In the seventh lecture the question discussed was, How Shall the Minister Make His Parish Work Effective? Every parish is unique. You must therefore adopt methods which are suited to your particular parish. The minister should look well to the conditions and needs of his own field, and should be ready at any time to devise new measures if the old ones do not succeed. In this respect we may learn a lesson from the business world. It is absolutely necessary that the right persons be secured to superintend the various branches of church activity. Another rule to be observed is, Do not do yourself what some one else can do just as well. The busy pastor learns, also, the value of a wise and judicious postponement. Do one thing well before you begin another. Inspire your parishioners with respect for your business character by making careful reports of all moneys entrusted to you. Book-keeping should be taught in our seminaries. The American people are generous if they believe in your cause and the methods you use.

The personal development of the preacher was the subject of the final lecture. This is a busy age, an age of societies and corporations, in which the individual is not much recognized. The minister's powers are liable to become congested in his efforts to keep up with the times. How then shall he develop himself in the face of these difficulties? First, he must have a fixed and definite purpose to serve the life about him. The ministry is theoretically, and should be practically, the most effective means of the highest self-development. It is the greatest and broadest of all callings. If you keep the Christ motive in mind, more and more will the world come under your influence. Acquire personal force, which more than anything else will make your preaching effective.

But there is a divine environment to be considered—the preacher's communion with God. Prayer is a mighty power in the world. At present, however, many forces militate against this exercise of prayer. It has been said that prayer is contrary to nature, but the opposite is true. Man has an irresistible instinct to recognize God, and men who do not pray are usually profane. It is a law of our nature to pray. The minister must open his soul to the divine environment and let God, in some real way, make him strong. Never let your work come between yourself and God.

J. W. R.

EDUCATION.

—Barnard College, New York City, has received \$100,000 from an unknown donor—a woman.

—Lord Acton, a liberal Roman Catholic, succeeds the late Prof. J. R. Seeley as professor of modern history at Cambridge University.

—The *Edipus* of Sophocles, translated into English, was performed with great success the evening of Washington's Birthday by members of the classical department of Beloit College in the Wilson Opera House. Special scenery was provided. This is not the first time these old plays have been presented to the Beloit public. Professor Wright made all the arrangements for the play and the glory of its performance really belongs to him. One of the most popular players was a colored man from Chicago, whose unusual ability has brought him friends who are providing the means for his education.

CERTIFIED MILK.—Every dairy supplying our condenseries is under supervision. Milk is produced under rigid hygienic rules. The company's reputation is therefore a certificate of the absolute purity of the Gall Borden Eagle Brand Condensed Milk.

Any lamp with wrong chimney on it is unsatisfactory. Geo A Macbeth Co, Pittsburgh, Pa, will send you the "Index to Chimneys" free, if you write for it.

Pearl-glass and pearl-top chimneys last as a teacup lasts.



Her products; useful and beautiful, new and old, in Seeds and Plants, are illustrated and described in our Catalogue for 1895 of **Everything FOR THE Garden**

This Catalogue is really a book of 160 pages, 9 x 11 inches, containing over 500 engravings and 8 colored plates of Seeds and Plants. And as all are drawn from nature, we show, as in a looking-glass, the best of the old and the latest of the new.

To trace advertising, and give our Catalogue the largest possible distribution, we make the following unusually liberal offer:

Every Empty Envelope Counts as Cash.

To every one who will state where this advertisement was seen, and who encloses us 20 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous 50-cent Newport Collection of Seeds, containing one packet each of New White Sweet Pea "Emily Henderson," New Butterfly Pansy, New Crested Zinnia, Succession Cabbage, New York Lettuce, and Ponderosa Tomato, in a red envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

PETER HENDERSON & CO.
15 & 17 CORTLANDT ST., NEW YORK.

You Can Get
Ferry's Seeds at your dealers as fresh and fertile as though you got them direct from Ferry's Seed Farms.

FERRY'S SEEDS
are known and planted everywhere, and are always the best. Ferry's Seed Annual for 1895 tells all about them. — Free.
D. M. Ferry & Co.
Detroit, Mich.

READER IF YOU LOVE RARE FLOWERS
choice only, address ELLIS BROS., Keene, N. H. It will astonish and please. **FREE.**

A FLOWER GARDEN FOR 25cts.
To prove by results the superior quality of our Seeds we will mail ten full-sized packets of Flower Seeds for 25c. These packets contain hundreds of choice varieties, and with the simple culture a child of ten years can give, will produce a brilliant display of beautiful Flowers all Summer and Autumn. Also ten full-sized packets of choice Vegetable Seeds, selected especially for boys, for 25c. All are fully described in our grand Illustrated Catalogue of 150 large pages, with a host of valuable novelties and all the good old varieties of Fruits, Flowers and Vegetables, and full instructions given for culture. Sent **FREE** to all who order either collection. To those who send **TEN CENTS** and name this paper, we mail a bulb of the lovely Variegated-leaved Tuberose, three Gladiolus, and the Catalogue.

250 ACRES OF NURSERY. 43d YEAR. 25,000 FT. GREENHOUSES.

THE LOVETT CO. LITTLE SILVER, N. J.

The Best Dressmakers are using this Bias Velvetten Skirt Binding

The Redfern
a brand of
the famous

"S.H. & M."
Samples and Booklet on "How to Bind the Dress Skirt" for 2c. stamp. Address
The S. H. & M. Co., P. O. Box 699, New York.

"S.H. & M." Dress Stays are the Best.

W. L. DOUGLAS
\$3 SHOE IS THE BEST FIT FOR A KING.
\$5. CORDOVAN, FRENCH & ENAMELLED CALF.
\$4.35 FINE CALF & KANGAROO.
\$3.50 POLICE, 3 SOLES.
\$2.50 \$2. WORKINGMEN'S. "EXTRA FINE."
\$2. \$1.75 BOYS SCHOOL SHOES.
"LADIES."
\$3.25 \$2.15 BEST DONGOLA.
SEND FOR CATALOGUE
W. L. DOUGLAS
BROCKTON, MASS.

Over 200 Million People wear the
W. L. Douglas \$3 & \$4 Shoes
All our shoes are equally satisfactory
They give the best value for the money.
They equal custom shoes in style and fit.
Their wearing qualities are unsurpassed.
The prices are uniform, — stamped on sole.
From \$1 to \$3 saved over other makes.
If your dealer cannot supply you we can.

Luxury and Economy
are COMBINED in the
SQUIRES' SOFA BED.

PRICES REDUCED.
A Luxurious Article of Furniture.
MATTRESS AND SPRINGS SEPARATE.
Illustrated Catalogue Free.
SIDNEY SQUIRES & CO.,
329 & 331 Tremont St., Boston.

FAVORABLY KNOWN SINCE 1826
HAVE FURNISHED 25,000 BELLS
CHURCH, SCHOOL & OTHER
MENEELY & CO. PUREST, BEST
WEST-TROY, N. Y. GENUINE
CHIMES, ETC. CATALOGUE & PRICES FREE.

AUTOBIOGRAPHY.

I am a conservative rather than a radical, and in the strict sense of the term an aristocrat rather than a democrat; but when I use the word "aristocrat" I have in mind of course not a legal aristocracy, but a natural aristocracy—not an aristocracy born for the enjoyment of special privilege, but an aristocracy which lives for the fulfillment of special service.—Prof. R. T. Ely, in *October Forum*.

It was a discourse by Mr. Mattocks on the words [Rom. 12: 1]: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," with emphasis on *mercies* and *reasonable*, that induced me to turn my face toward the cross of Christ. *It was the sight of the cross that made it no cross to bear the cross.*—Joseph Cook.

Money is not the all-essential requisite for happiness. My mother used to make me repeat at her knee nightly the prayer of Agar: "Give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord, or lest I be poor, and steal and take the name of my God in vain." If the mothers of the present day would all make their children repeat that prayer they would do much toward correcting a dangerous tendency of the world today.—United States Senator O. H. Platt of Connecticut.

If by Socialists you understand those who are preoccupied by social necessities and miseries, who desire to improve the state of society, and who ask, in view of this improvement, not only action of individuals and influence of voluntary associations, but also a reasonable intervention of the civil power, yes, I am a Socialist. But if by "Socialist" you understand those who share the theories of Marx, of Benoit Malon, of Greef, and others—theories which consist in denying the rightfulness of private property in land and in instruments of labor—no, I am not a Socialist.—Archbishop Ireland.

I do not like to bring myself forward, it is always a delicate thing, but I do it now for your instruction. The study of history and constant reading of the gospel have allowed me to bring myself in contact with Christ; I have called upon Him as one can call upon one who has long since passed away from earth, but who yet remains engraved ineffaceably on the pages where every candid mind can find Him, and I bear you witness that I saw arise before me a human being whom none can resist. He has inspired me with absolute confidence, a confidence which will lead me, following Him, through fire and water; His moral beauty is dazzling and His whole teaching instinct with the highest truth. His holiness shines forth in the least of His actions, a virtue goes out from Him, He exercises a magic from which no sincere and simple heart can escape.—Père Didon.

A man cannot become religiously expanded beyond the point where he continues to be ethically sound.—Charles H. Parkhurst.

"SUN PASTE STOVE POLISH"



Applied and Polished with a Cloth.

Manufactured by MORSE BROS., Canton, Mass.,
Proprietors of "RISING SUN STOVE POLISH."

ARMSTRONG & McKELVY
Pittsburgh
ANCHOR, Cincinnati.
ATLANTIC, New York.
JEYMER-BAUMAN, Pittsburgh.
BRADLEY, New York.
BROOKLYN, New York.
COLLIER, St. Louis.
CORNELL, Buffalo.
DAVIS-CHAMBERS, Pittsburgh.
ECKSTEIN, Cincinnati.
FARNESTOCK, Pittsburgh.
JEWETT, New York.
KENTUCKY, Louisville.
JOHN T. LEWIS & BROS. CO., Philadelphia.
MORLEY, Cleveland.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
ULSTER, New York.
UNION, New York.

Common Sense

dictates that you use materials when painting that you know something about. Pure White Lead and Pure Linseed Oil are and have been the standard for years. You know all about them; if you don't your painter does. To make sure, however, examine the brand (see list).

For colors, use National Lead Co.'s Pure White Lead tinting colors; they are the best and most permanent; prepared expressly for tinting Pure White Lead. Pamphlet and color-card free.

NATIONAL LEAD CO.,

1 Broadway, New York.

THE NAME
GLENWOOD
MEANS the BEST for
COOKING AND HEATING.
TWO GOLD MEDALS.
Made by WEIR STOVE CO., Taunton, Mass.
SOLD BY DEALERS GENERALLY.



Gold and Silver Plate

1847 TRADE MARK ROGERS BROS.

On Spoons, Knives and Forks.

This Trade Mark }
On all other articles. }

May be relied on as highest quality.

For sale by dealers everywhere. Made by the Meriden Britannia Co., Meriden, Conn.

WOVEN WIRE FENCE
Horse high, bull strong,
pig and chicken tight.
Make it yourself for
13 to 20 cents
a foot.
50 styles. A man and boy can make
40 to 60 rods a day. catalog free.
KITSelman BROS., Ridgeville, Ind.

A PLEA FOR FREE PEWS.

By Rev. H. A. BRIDGMAN.

Third Edition.

Containing, besides an argument for the open church, a list of such churches, testimony from pastors and laymen, and suggestions to churches contemplating a change.

Single copies, 3 cents; \$2.50 a hundred, postpaid.

Address The CONGREGATIONALIST.

WRINGING WET.

Clothes is a part of every wash. Does your wringer wring dry? Do the rolls wear well? Be sure on both these points, when purchasing a Wringer, by insisting on having the **WARRANTED ROLLS** of the AMERICAN WRINGER CO., the largest manufacturers of wringers and Rolls in the world, with a capital of \$2,500,000 back of their warrant. See our name and warrant stamped on Rolls. Books of useful wringer information FREE. Address 90 Chambers Street, New York.



CRITERION and PARABOLON **MAGIC LANTERNS** AND Stereopticons

are money earners and profitable otherwise. Oil, Lime, or Electric Light. Views illustrating popular and educational subjects. Send for catalogue. 16 Beekman St., New York; 50 Bromfield St., Boston; J. B. COLT & CO. 180 La Salle St., Chicago; 131 Post Street, San Francisco.

"GOOD WIVES GROW FAIR
IN THE LIGHT OF THEIR
WORKS," ESPECIALLY IF
THEY USE

SAPOLIO

SPRING NEEDS.

What Everybody Requires at This Season.

Some Things Are of the Utmost Importance to You.

This Will Tell You Just What You Most Need Now and How to Get It.

In the spring changes always take place in our systems which require attention. There is a tired, languid feeling, a depression, the digestive organs become deranged, the blood is bad, causing the complexion to become affected and the person feels an inability to work.

At such a time a spring medicine is absolutely necessary. It will overcome all these conditions. It will invigorate the blood, regulate the digestive organs, clear the complexion, and make you feel strong and well.

Read what Mrs. W. H. Smith, of 74 Sutton Street, Providence, R. I., has to say:

"I was taken sick five years ago with the gripple. It left my whole system and especially my nerves in a terribly weak condition. I was dreadfully nervous, and lost almost complete control of myself. I was all discouraged and did not know what I should do.

"My limbs were swollen, my feet ached and I had pains all over my body. I got scarcely any sleep, and what little I did get did me no good. I took many remedies but without benefit. Finally hearing Dr. Greene's Nervura blood and nerve remedy highly recommended, I determined to use it.

"After taking one bottle I was almost entirely cured of all my troubles. My nerves were strong, and the pains left me, the swelling disappeared, and I could sleep well. Thanks to this wonderful medicine I am cured. I wish every sufferer might use it."

The reason why you should take Dr. Greene's Nervura blood and nerve remedy is, because it is the surest and quickest medicine in its action known. It positively and permanently cures all forms of nervous weakness and exhaustion, invigorates the blood and gives health and strength. Take it now, for Dr. Greene's Nervura blood and nerve remedy will do more for you than any other remedy. It is the best spring medicine known.

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that his medicine will cure, and the fact that he can be consulted by any one, at any time, free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

COUGHS and COLDS

if not promptly attended to, generally lead to Consumption. Why take the risk when

MORRHUOL

will prevent it? Morrhuol is an

EXTRACT OF COD LIVER OIL

put up in capsules, one of which is equal to a tea-spoonful of plain oil.

For Sore Throat, Bronchitis, Weak Lungs, Blood Diseases, and Loss of Flesh.

Sold in bottles, containing 100 capsules, by all Druggists.

E. FOUGERA & CO.

26, 28, 30 North William St., New York.

TO EVERY CHURCH ITS WORK.

The Sunday after the funeral of Rev. A. J. Gordon, D. D., one of his nearest Congregational neighbors, Rev. W. E. Barton, preached a notable sermon on the unity of the faith, in the course of which he made this judicious utterance on the different kinds of churches demanded by the age:

The faith of the church manifests itself in many ways, yet all these at heart are one.

This is the age of the institutional church. We rejoice in its success. Yet not every church believes itself called upon to engage in this specific form of work. Now and then some advocate of that kind of work speaks unwisely, almost seeming to imply that no church does its duty which does not give itself to this specific method of operation. What a mistake!

On the other hand, some good men who believe in work along lines to which they have been accustomed all their lives believe that effective Christian work is to be done only within these limits. A few days ago there was buried a man whose name will be remembered for generations in connection with his many and enduring services to the Church of Christ. The church which he built up was the exponent of his principles, and has become noted for its loyalty to Christ, its warm evangelical spirit, its zeal for missions and its elimination of all quasi secular methods. At his funeral men of like view, but of less catholic spirit, took occasion to inveigh against institutional church work and to say, as one did say, that rather than that this church should change the methods of administration which have been so conspicuously successful under its late lamented pastor, it were better that the church should disintegrate and its edifice be burned to ashes. But it is not every church that can employ those methods, and it may not be every man that can employ them in that church. What presumption is it for a man to declare that unless it adheres to certain methods it has no right to exist! What assurance must it require to imply that ten thousand other churches that employ different methods may have no right to exist, and to say that in this church, in a degree not true of the others, the Holy Spirit presides! Such words no man had a right to say to that church nor yet concerning other churches. The noble pastor of that church, had he lived, never would have said such words. There are diversities of administration, but there is one Spirit.

Clarendon Street Church has a chorus choir which gives its services free, and it has the Spirit of God; other churches have no choir at all, or have quartets and pay them, and also have the Spirit of God. These questions of administration are important, but not all important. Neither this nor that nor the other form of worship or government is essential to faith. Hast thou faith? Have it unto thyself. Thy brother also has some.

If there is no human goodness there is no divine love, and we cannot cease to trust men and women without ceasing to trust God. The fault is in those who do not perceive this. They behold far away in time and space souls strong and white, and they miss the patient beauty of the way-worn spirits at their side.—W. Robertson Nicoll.

"HOW HE GOT WHAT HE WANTED without costing him anything. He was a smart person and knew a good thing when he saw it. He heard of that remarkable free offer of Dr. Greene's and accepted it. It is this. Write the Doctor a frank, confidential letter, telling him just how you feel and describing each symptom of the trouble which annoys you. Direct the letter to Dr. Greene, 34 Temple Place, Boston, Mass. He will carefully examine it and write you, giving advice and explaining what is best for you to do. And all this will cost you nothing. The Doctor is a most successful specialist in curing nervous and chronic diseases, and discovered that wonderful medicine, Dr. Greene's Nervura blood and nerve remedy."—American Cultivator.

For
Throat
And Lung
Troubles, Take

AYER'S
Cherry Pectoral
Received
Highest Awards
At World's Fair.

When in Doubt, ask for Ayer's Pills.

MINARD'S
King of Pain.
LINIMENT

RELIEVES
Sore Feet,
Stiff Joints,
AND PAINS IN
Back, Chest, AND Sides.

HEALS
Burns, Scalds,
Insect Bites, etc.

CURES
Rheumatism,
Neuralgia,
Headache, Toothache, etc.

MINARD'S LINIMENT

THE GREAT
Internal
External
REMEDY
MAN'S BEAST.

IS SOLD BY
ALL DRUGGISTS, IN LARGE BOTTLES
AT THE POPULAR PRICE OF 25 CTS.

SAMPLES FREE.
TRY IT AND YOU
WILL BE CONVINCED

It is the KING OF PAIN.

MINARD'S LINIMENT MFG CO.
BOSTON, MASS.

Larrabee's Rheumatic Liniment

is an old and valued remedy, which has enjoyed a constant patronage for over sixty years, proving its wonderful worth and efficacy in all painful diseases, such as Rheumatism, Neuralgia, Catarrh, Toothache, Lumbago, Backache and other ailments where pain is an attendant. Try it. For sale by all druggists or by mail, 25 cents.

WINKELMANN & BROWN DRUG CO.,
Baltimore, Md., U. S. A.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

A Sure Asthma
relief for
KIDDER'S PASTILLES. Price 50 cts. by mail.
STOWELL & CO.
Charlestown, Mass.

Notices and Societies.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches, free of charge, with Sabbath supplies, stated supplies and candidates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing yachts; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

Deaths.

ALLEN—In New Haven, Ct., Feb. 11, suddenly, Charles Wesley Allen, aged 79 yrs.

CHILDS—In Brooklyn, N. Y., Feb. 15, J. Ward Childs, for twelve years superintendent of the Bowery Rescue Mission, New York, formerly a deacon in Brain-tree.

CORNING—In East Longmeadow, Feb. 16, Susan G., wife of Benjamin F. Corning, aged 73 yrs. Feb. 24 Benjamin F. Corning, aged 78 yrs.

COURTNER—In Nashua, N. H., Feb. 15, in the seventy-seventh year of her age, Maria Esty, widow of the late Col. Harvey F. Courner, and one of the oldest members of the First Church. About sixty years ago she helped organize the Charitable Society of the First Church. Her loyalty to truth, her devotion to her home, together with the cordiality of her greetings and her benevolent spirit, will make her memory precious.

FAIRBANK—In Lincoln, Feb. 22, Deacon James Farrar, aged 74 yrs. He was a devoted and honored member of the church in Concord and his consistent life and earnest convictions of truth made him a unique force in the community.

GREEN—In Washington, D. C., Feb. 14, Deacon Timothy Franklin Green, a prominent worker in the Y. M. C. A. Union Mission and in the First Congregational Church, where he conducted the strangers' Bible class, aged 74 yrs.

HOLMES—In Somersville, Mt. Desert, Me., Dec. 6, 1894, Leonard Holmes, aged 60 yrs. He was a man of sterling character and was held in high esteem by all who knew him. His father, Leonard Holmes, was one of the early settlers of Mt. Desert, having come thither from Massachusetts early in the present century.

LITTLE—In Webster, N. H., Feb. 23, George Little, brother of Rev. Arthur Little, in his seventieth year. SHAPLEIGH—In Newton, Feb. 9, suddenly, Ellen Louisa, eldest daughter of the late Samuel F. Shapleigh of Boston.

MRS. MARY A. LAW.

Mrs. Law, widow of the late John Law, was born in Salem in 1810, and died at her home in Nashua, N. H., Feb. 11. God blessed her with exceptional natural endowments, and to these she added the graces of culture and refinement, and was blessed by a thorough Christian education, a part of which was received under Mary Lyon. She was a member of Pilgrim Church, Nashua, and during her long residence there of fifty-seven years she was by fitness and choice one of the foremost leaders in all forms of Christian service. She was for fifteen years president of the New Hampshire Branch of the W. B. M., and here, as elsewhere, her signal ability and devotion were the constant inspiration and admiration of her associates. She leaves one daughter, Mary E. Law, the present principal of one of the departments of the Nashua public schools. R. A. B.

ALMIRA BOWLES NEAL.

Mrs. Neal was born in Portsmouth, N. H., Oct. 24, 1830. She was married to Mr. Joseph Warren Neal of New-castle, N. H., May 17, 1853. Their home was subsequently in South Boston, and then in Salisbury, N. H., where she died Thursday, Feb. 7. She united with the North Church, Portsmouth, N. H., in November, 1852, and, faithful in all church relationships, carried them with her to South Boston, and, finally, to Salisbury. She was a woman of very reverent nature. She committed soul and body to the keeping of her Saviour, implicitly trusting Him. She was very cheerful and hopeful, looking for the things brightest and best. It was so characteristic of her that the last afternoon of her stay upon the earth she turned her face toward the sunlight. She had suffered much, she had borne the cross of many cares. The shadows had been thick at times about her, but she believed in the light beyond, looked toward it, welcomed it and gladly passed into it—the light of her dear Saviour's visible presence. Mrs. Neal's husband survives her, also her son, Mr. John C. Neal of South Boston.

DEACON ALONZO A. WARE.

Mr. Ware, who died in Swansey, N. H., Feb. 8, aged sixty-nine, was of a religious ancestry, and when, somewhat late in life, he took a stand as a Christian it was thereafter to be known as true and faithful in every sphere. As deacon of the church he filled the office most acceptably and might be taken as a model. For a score of years he was superintendent of the Sunday school and no one thought of electing another. He was always in his place in church and in the prayer meeting, generally a little ahead of time, and one would almost as soon have looked for a belated sunrise as expect to see him come in late. If one word might describe his religious life, that word would be faithful.

As a friend and counselor he was warm hearted, judicious, genial and companionable. As a citizen he was esteemed and trusted by his townsmen and had filled almost every office in their power to bestow. He held many financial trusts, settled many estates, had been county commissioner and was president of the Security Savings Bank of Winchester. Mr. Ware married for his first wife Julia A. Kingman. Their two children died of scarlet fever and were buried in the same grave. Mrs. Ware died in 1892. He married for his second wife Etta A. Newell, who survives him, together with one sister, Mrs. Mary L. Downing.

DEACON LYMAN DRURY.

Mr. Drury was born in Fitzwilliam, N. H., in 1821, and died upon a train between Boston and Worcester, Tuesday, Feb. 3, 1895. He was a son of Captain Moses Drury. He had been a citizen of Worcester for more than fifty years and early identified himself with its religious life and work. He was for some years connected with Union Church, but when the Plymouth was formed he worshiped for a brief time with it, and in the early days of its history formed one of the colony that organized Piedmont Church. He was zealous and active in all the preliminary stages of this organization, was elected one of its first deacons and continued in this office until his death.

Deacon Drury was a man of positive opinions and settled convictions, but was tolerant toward those that held different views, respecting their judgments and rights. He seemed wholly free from bigotry. He was a man of most amiable characteristics and had the happy faculty of at once getting upon the bright side of every event. He dwelt in the sunshine, absorbed it and distributed its genial beams upon the pathway of others. He was a "living epistle" of his divine Master. All saw the Christ in him and were led by his unostentatious but holy life to reverence and honor Him. He was in his every day walk and conversation a salutary man, in his own life demonstrating the beauty and power of the Christian faith. His life was full of the gracious fruitage of good works and aims and its fragrance will long abide—"he being dead yet speaketh." H.

MRS. ELISABETH TISDALE WILLETT.

Mrs. Willett, widow of the late William Willett of Boston, entered into rest Feb. 13. She was born in Easton, Mass., May 22, 1810. Owing to the early death of her father, much of her early life was passed in Boston, which, upon her marriage in 1833, became the place of her permanent residence for forty years. During these years she was closely identified with religious life and work, first in the Old South Church, under the pastoral care of Rev. Dr. Bagden, then in the Pine Street Church, under the pastorates of Rev. Austin Phelps and Rev. H. M. Dexter, where she was a most efficient leader in various lines of effort, which culminated in the establishment of the Berkeley Street Church.

She and her husband were united in their labor for this church of their love, and, although few of their generation remain, some will remember the positions they so faithfully filled in establishing an enterprise which called for work and sacrifice. The last twenty years of her life had been spent in Hyde Park, where she had gathered around her a large circle of those who loved and honored her for her kindly disposition and unselfish deeds, and who showed, by the large attendance at the services attending her burial, that they mourned the loss of a mother in Israel.

THE DOCTORS FAILED.

Then Jenks Studied Up His Own Disease and Cured Himself.

(From the Providence, R. I., Bulletin.)

There are but few diseases that puzzle physicians more than rheumatism. There are a great many theories as to its cause, and a great many theories as to the best means of curing it, most of which are absurd.

One of the greatest sufferers of rheumatism known in the annals of medicine is John G. Jenks, of Riverside, R. I. He became the victim of rheumatism while in the army, and the disease seems to have given him a taste of all its various tortures. Physicians and medicines failed to give him any relief, until at last he effected his own deliverance from the bonds of pain.

"Rheumatism!" said Mr. Jenks, when the subject was broached by a reporter who went to hear his story. "Well, I should say I do know something about it; all learned by actual experience, too. I first contracted rheumatism in the army, and I have had every variety of the affliction since, and have suffered such agony with it that at times death was a pleasant thought to dwell upon. Take medicine? Enough to stock a drug store, and none of it did me any good. Then I began to study the disease myself. I made up my mind to get acquainted with the enemy and fight it on different lines. I had a theory of my own and began to look around for a remedy that was calculated to have the desired effect. One after another was tried until at last I hit upon Pain-Killer, which I applied freely. Almost with the first application came relief. I kept on using it and the rheumatism was soon knocked out. Neither have I had any return of the trouble.

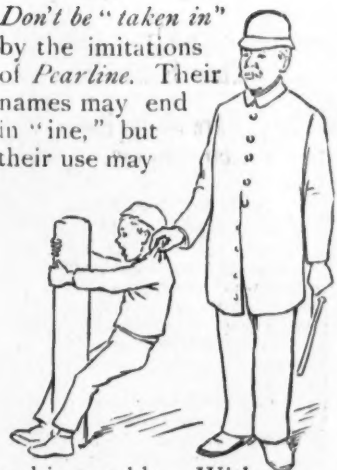
"I also used Pain-Killer internally for the ague, another war relic. It did what pounds of quinine couldn't do.

"Pain-Killer keeps guard in my house against all ills, and it has never yet slept at its post of duty."

CUTICURA WORKS WONDERS

In curing torturing, disgusting, humiliating humors of the Skin, Scalp and Blood when all else fails.

Don't be "taken in" by the imitations of *Pearline*. Their names may end in "ine," but their use may



end in trouble. With *Pearline*, there is no harm to anything that can be washed. Anything is washed easier, everything is washed better. Use *Pearline*, and you will want nothing else; use nothing else, and you will want *Pearline* more.

Never peddled. 261 JAMES PYLE, N. Y.



DIRECTIONS for using CREAM BALM—Apply a particle of the Balm well up into the nostrils. After a moment draw strong breath through the nose. Use three times a day, after meals preferred, and before retiring.

CATARRH

ELY'S CREAM BALM

Opens and cleanses the Nasal Passages, Alleviates Pain and Inflammation, Heals the Sore, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail.

ELY BROTHERS 56 Warren Street, New York.

Dr. Lighthill

Can be consulted at his office

543 Boylston Street,

—ON—

Consumption,

Throat Affections, Asthma, Catarrh and Deafness.

HEMORRHOIDS

Or Piles cured in a few weeks' time by Dr. LIGHTHILL'S special method of absorption, without pain, detention from business or surgical operation. *Fistula, Ulcers, Fissures* and all other rectal diseases treated with equal success.

Hours: 8 to 12 and 4 to 8. Sunday, from 12 to 2.

TIMELY
Congregationalist
Leaflets

3 cts. each; 100 copies, \$2.00.

THE CONGREGATIONALIST, Boston, Mass.

**The
NEW
Form of
Admission**

Sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, \$2.00.
Address THE CONGREGATIONALIST, Beacon St.

The committee appointed by the National Council to prepare a new Form of Admission have reported, and their Form of Admission is now printed in convenient form as an 8 pp. leaflet, No. 7 of the Congregationalist Leaflet series.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.



It's Simply Surprising

how much longer my Carpets wear since I used this new Carpet Lining. It really more than saves its cost in one year's wear of the carpet. When you buy your next Carpet Lining be sure that it is the

Norwich Folded Paper Carpet Lining.

It is the most **economical** because it lasts longest and saves the carpet's wear.
FOR SALE BY BEST CARPET DEALERS.

INSIST on having the "Norwich," and if your Dealer will not supply you, it can be ordered direct from the Factory in any quantity over 20 yards, express prepaid, at **10c. a yard.**

FREE. A Sample large enough to show its value will be mailed free to any address.
NORWICH CARPET LINING CO., - Norwich, Conn.



Copyright, 1904, by The Procter & Gamble Co., Cin. O.

Reject any soap or washing compound that will cleanse without an expenditure of time and labor; "What is well done is done soon enough." Ivory Soap will do the work as quickly as it can be done with safety.

M-4.

Healthy and Happy Mother and Child.

Why do
Mothers

put Corsets on their growing
Children? We beg of you
DON'T! but be sure to buy

Ferris'
GOOD SENSE
Corset Waists.

SOLD BY ALL LEADING RETAILERS. Send for Circulars.

FERRIS BROS. — Manufacturers and Patentees, —
341 Broadway, NEW YORK.
Branch Office—537 Market St., San Francisco.



Worn by
over
A Million
Mothers,
Misses,
and
Children.

The Wonderful Weber Tone is found ONLY
in the
Weber
Pianos.

The wonder of the
WEBER
Piano
is its
Tone.

The WONDER of the
WEBER PIANO
is its tone; that is because it is constructed from
the musician's standpoint, and in this respect it
is distinguished from any other instrument made.

Warerooms, Fifth Ave. and Sixteenth St.
New York City